1371

Christian Life

MAY • 1951

THE MAGAZINE FOR TODAY'S CHRISTIAN 25¢

In the **NEWS**

- ★ Missionary Dies in Red Prison
- ★ Gospel Tide Still Sweeps Nation

Exclusive Report:

Christian Trend in Congress

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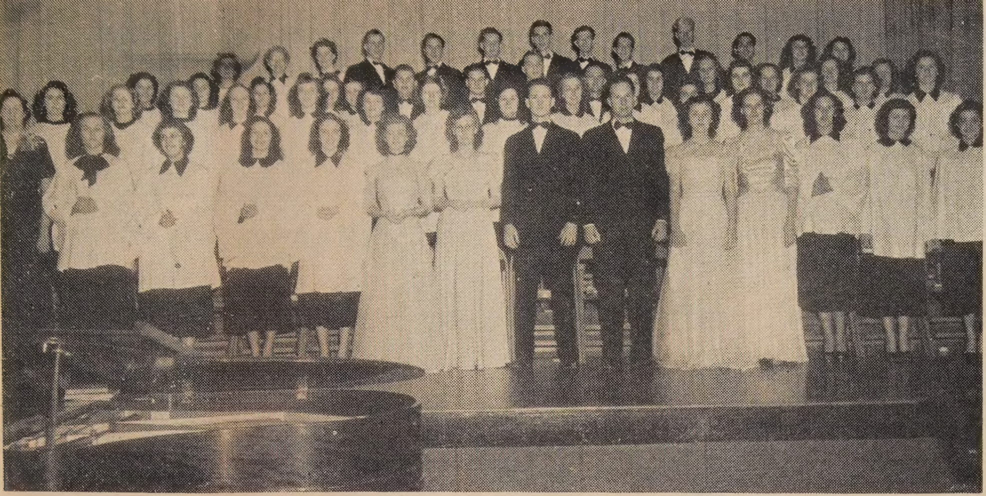

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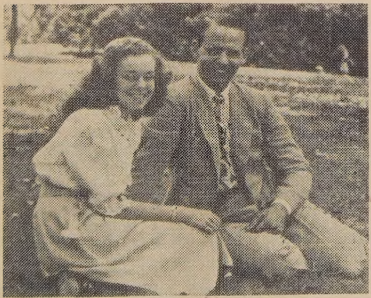

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Volume 13
Number 1

Christian Life

In This Issue

THE MAGAZINE FOR TODAY'S CHRISTIAN

Winner of Oklahoma Baptist University Award for Distinguished Service in Christian Journalism

MAY • 1951 *Volume 13* *Number 1*

THIS MONTH

INVESTIGATING REPORTS that an increasing number of born-again Christians are now occupying strategic posts in our national government. CHRISTIAN LIFE last month assigned the head of its news gathering staff, Russell T. Hitt, to conduct personal interviews on Capitol Hill. The surprising results of his exclusive survey are on page 13. Pictured on this month's cover is Congressman William "Don" Wheeler of Georgia. A personal friend of evangelist Billy Graham, he is an active member of the Washington prayer group that includes top statesmen.

As this issue went to press, CHRISTIAN LIFE had occasion to thank the Lord again for His guidance. News editor Hitt's timely and significant article took on new timeliness and significance in the light of the Kefauver hearings that stirred the nation. And the shocking disclosures the crime query produced pointed up in dramatic fashion the importance of prayer support for our nation.

IT ALL BEGAN some months ago as members of CHRISTIAN LIFE's Chicago staff lunched with regional editor Bernard Palmer of Holdrege, Nebraska. Editor Palmer had a complaint. It seems that while fiction ideas sprouted in abundance in Nebraska's fertile soil, nonfiction ideas were a bit slow in germinating.

Finally one editor shook a chiding finger at writer Palmer. "Bernie," said he, "you're overlooking an obvious idea—your own business!"

And Mr. Palmer, thorough workman that he is, had to admit it. Result: "Gravestones are My Pulpit" on page 19. We know you'll enjoy it.

Writing top-notch articles for your reading pleasure and profit and writing enduring messages in stone take up a lot of author Palmer's time, but he has also managed to write a number of popular Christian novels, take an active part in church work and serve as past president of the Nebraska Gideons. An ardent angler, he takes wife Marjorie and junior Palmers Barry (age 14), Morris (8), Bonnie (5) and Janice (2) on annual fishing jaunts to Minnesota.

And with it all, he's an earnest Christian, humble and sincere. We enjoy working with Bernie—and we know from your letters that you've appreciated the many articles and stories that carry his by-line.

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"Christian Life" succeeds "The Church School Promoter," 1939; "Sunday School Promoter," 1943; "The Way Magazine," 1940; "Sunday Magazine," 1943; "Christian Life and Times," 1946; "Religious Digest," 1934; "Sunday School Digest," 1948.

NEXT MONTH

What do you know about the Christian world and life view compared with the tenets of the modern naturalist? Can you defend the truths of the Bible against conflicting philosophies? You'll think—and enjoy it—reading June's "What Every Educated Christian Should Know," by Carl Henry.

Mama had a man in her life. . . . Two of them, in fact—Papa and Mr. Moody. There's real reading pleasure in store for you in CHRISTIAN LIFE's homespun Christian fiction special for the big June issue—guaranteed amusement—and blessing—provided by popular writer Dorothea Boyd.

The who, what, why, when, where and how of Christian Education today. . . . That's the big feature of the reading menu for the June issue. Don't miss this valuable summary of facts, figures, reviews and forecasts—based on CHRISTIAN LIFE's exclusive poll of Christian schools on all levels.

the *rage* of the *godless* THREATENS OUR LAND!

Beware, America . . . . . . the awful beast lunges toward us! Look before it destroys, and brings death to what we hold so dear. The rage of the godless threatens our very lives. Unbelief and compromise have weakened our defense.

For this national tragedy the churches must bear a full share of blame.

Why are there not more Christian statesmen? Why has the Bible been ostracized from our schools? Why are the pulpits of our country so void of Holy Spirit filled men?

Too many clergymen have denied that the whole Bible is the eternal, inherent Word of God. Too many churches have become mere social clubs instead of lighthouses to the wayfarers and fortresses against the onslaughts of the enemy of our souls. Too many Sunday Schools have degenerated to places of social learning and have failed to mold God-fearing men and women to teach and lead us in this hour of national crisis.

Do you know that millions of boys and girls walk out of Sunday School every Lord's Day knowing little more of God's Word than when they came in? They learn nothing of the wages of sin, salvation by faith in Christ, or how to live a victorious Christian life.

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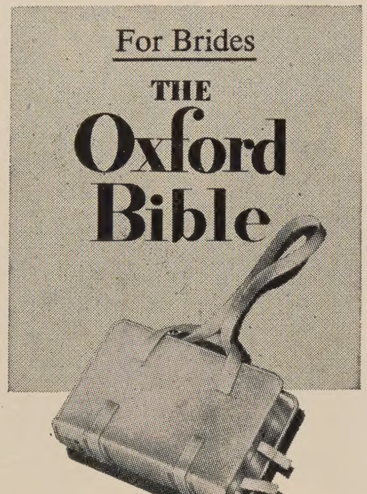
6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together let not man put asunder.



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READERS WRITE

"By This Shall All Men Know"

Your usually very excellent publication contained some very superficial thinking in the last issue. . . . On page 6 is a part of a sentence which reads, "setting aside all petty differences and selfish interests . . ." To those who see the tremendous issues of our day, these are certainly not "petty."

New York, N. Y. G. DOUGLAS YOUNG

* * *

. . . We must also remember that the same Christ who said "By this shall all men know that ye are my disciples if ye love one another" also said "Thou shalt love the Lord thy God with all thy heart and soul and mind." Christ here tells us that our love for God must be *first*—our love for man second. Then when we find one who professes this two-fold love, but is silent in the presence of unbelief or preaches the Gospel in his own church on Sunday and on Monday is either silent in the presence of or votes with the machine at Presbytery or Conference meeting or who allows money to go from his church into modernistic channels—that person is not expressing a true love for either God or man.

Bridgewater, S. D. REV. RUSSELL D. PIPER
Trinity Orthodox Presbyterian Church

* * *

. . . Please don't let yourself be disturbed about a healthy exposure of light. . . . It is our only hope of purifying our churches. There comes a time when only a sharp break of crisis will do the job, and it does seem that the situation is that now. . . . This is truly a hopeful, healthy struggle, but I have never felt but that it was being done in anything but Christian love. There may be a few with hate in their hearts, but not many. Just because the facts are presented and accusations answered doesn't mean that one is mad at personalities.

DeLand, Fla. NANNETTE WALKER

* * *

Your editorial in the March issue needs some explanation. Now, do you think it "Christian" to make such derogatory remarks about those who have deep convictions about such matters? Personally, the union which is paramount and needs propagation is *union with Christ* . . .

Bardstown, Ky. H. M. JOHNSON, JR.
Mill Creek Baptist Church

* * *

. . . We of the Separationists are always being accused of stirring up a fuss. That may all be, but let us see where the fuss is originated. When there are two people who have accepted Jesus Christ as Lord and Savior and there is a difference between them, the Word of God should be the referee. If the Word of God says one thing and there is still no agreement, then one would hardly say that the person with the backing of God's Word was the scrapper . . .

Vestal, N. Y. GAIL E. SHAW

* * *

And so from the heights of your Mt. Olympus you pass judgment upon your brethren! And where does that leave you—or us? . . . In my humble opinion I feel that you must be criminally uninformed . . . signally lacking in judgment. . . . What have *you* to offer? You strip us of practically everything and make a mockery of our sacrifices but neither clothe us nor give us a light for our path. We have tremendously admired your crusading efforts in evangelism and the program which you have set for the year. But you go clear back to the foot of the class with this article!

Roslindale, Mass. ELIZABETH M. EVANS

* * *

I do believe your editorial accurately reflects the thinking of the great majority of evangelical Christians. Precisely what to do, though, in order to help implement the Spirit's activity, I am at a loss to suggest. Apart from continued prayer there seems to be no concrete solution to this most vexing problem.

VERNON C. GROUNDS, *Dean*
Baptist Bible Seminary
Johnson City, N. Y.

Apologies . . .

for the premature promotion. *Major* Lyell Rader, the author of February's article "Not The Method But The Message," reminds us he has no desire to lose the precious years he hopes to crowd in before earning the venerable title of "Colonel." He also adds a corrected reference at the top of column 3, page 22, which should read Revelation 14: 6-7.

* * *

Thanks be to God and to CHRISTIAN LIFE for "By This Shall All Men Know." More such articles are sorely needed, and they need to be widely distributed.

Milwaukee, Wis. OSCAR R. LEMKE

* * *

I heartily congratulate you on this fine effort to present the Christian cause . . .

Fargo, N. D. HOWARD KEMIS

* * *

The pattern has been well-defined. God grant that individually we make the surrender!

Savannah, Ga. MRS. NOYE H. NESBIT

* * *

. . . Such a message has been much needed for some time. It is encouraging to see such a magazine as CHRISTIAN LIFE take this stand on the present-day spirit of schism and competition so prevalent in Christian circles. . . .

Bangor, Mich. F. E. LONGMAN

* * *

Bravo! More power to you. I am and always have been a Fundamentalist, as were my parents. But more and more I have been grieved by the quarrelsome, divisive, "cataloging" attitude of many of my best friends. . . . I have always admired the stand taken by your fine magazine, and now comes the best of all, a classic—"By

This Shall All Men Know." It is a voice crying in the wilderness (or bewilderment) of today's confusion among evangelicals.

HERBERT EBERHARDT, *Secretary*
International Union of Gospel Missions
Washington, D. C.

* * *

I praise God for "By This Shall All Men Know."

Urbana, Ill. JAMES B. HOSTETTLER

* * *

. . . very valuable information for many of our leaders, and friends who face the question of fighting with other denominations. We do appreciate the frankness of CHRISTIAN LIFE.

Bradford, Pa. MRS. DOUGLAS MATHESON

* * *

"By This Shall All Men Know" reflects my feelings and helps make things clear to perplexed laymen.

Gonic, N. H. REV. ANDREW L. PETERS
Free Baptist Church

* * *

My heart thrilled at the depth and definiteness of "By This Shall All Men Know." I again praise God for this challenge . . .

DR. JOHN H. FADENRECHT, *Acting Dean*
Wheaton, Ill. *Wheaton College*

* * *

. . . May Christians everywhere break down and let God completely possess them.

Suring, Wis. MRS. ARTHUR KOLDERUP

* * *

. . . one of the finest, clearest thinking articles I have seen. It reveals the cause of the powerlessness of our evangelical testimony. Truly we need grace as well as truth in our stand for the fundamentals.

Grand Rapids, Mich. HARLEY L. THOMAS

* * *

. . . A very much-needed article it is.

Ingram Branch, W. Va. CARL JOHNSON

* * *

"By This Shall All Men Know" hits the trouble today . . .

Chinchilla, Pa. MRS. WM. KAMBECK

* *

. . . Stalwarts of the faith are on either side, and it is a pity all cannot get to read the article "By This Shall All Men Know."

Los Angeles, Calif. GORDON E. HOOKER

* * *

This is a very timely article. . . . Anything that you can do to wake up the "upper level of leaders" will certainly be worthy of praise. If Christian leaders cannot keep their "shirts clean" it is no wonder we have corrupt political leadership.

Kremlin, Okla. HENRY G. TOEWS

* * *

. . . Thousands of us who belong to churches that have joined the Federal Council, and its successor, were eager to see some organized movement to offset this modernist trend, but we have been ashamed to support the "shameful campaign of derogation and vilification." . . . Thank you for your bold and clear-cut review of the situation. . . . I am hoping that your statement will result in the birth of a new day in which Christians who pro-

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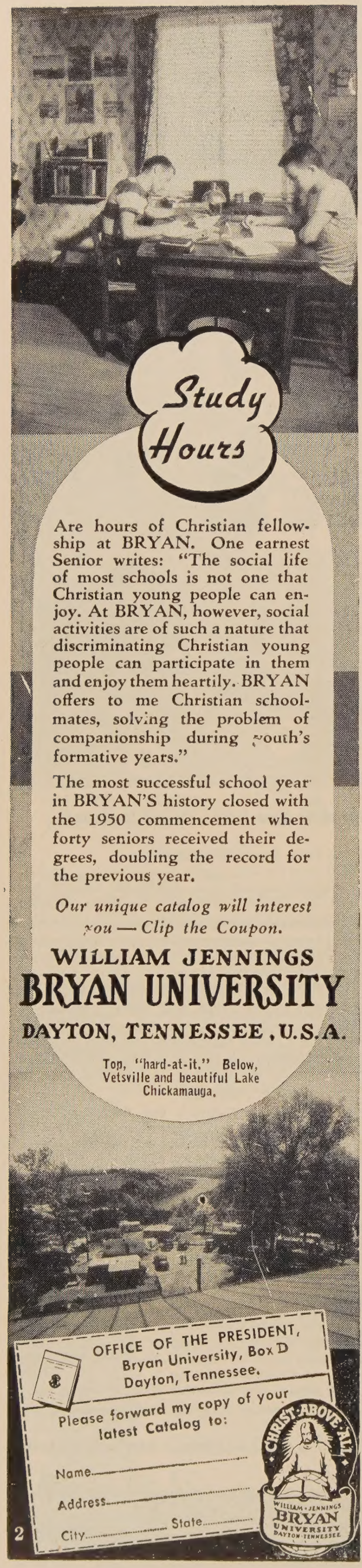

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Virgil C. Finnell, *Chairman*
Prohibition National Committee
Winona Lake, Ind.

* * *

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B. D. Stevenson, *Chairman*
San Antonio, Tex. *San Antonio C.B.M.C.*

* * *

I am of a certain persuasion and every now and then I find myself gloating over denomination. This I honestly have to fight as I would any other fleshly lust. . . . We need the fervent love of God among brethren.

Omaha, Neb. Cornelius C. Thomas

* * *

. . . a very fair estimate of the present church situation.

Humboldt, Neb. Jesse C. Avery

* * *

. . . a wonderful article.

Braintree, Mass. Mrs. Robert Kimball

* * *

. . . The whole article expresses my sentiments far better than I am able to do.

Battle Creek, Ia. Rev. John Whitmer
Evangelical Free Church

* * *

. . . An excellent and needed article.

Boston, Mass. Joseph T. May

* * *

Praise God for your courageous stand, diagnosing the spiritual condition of the church today. Truly, we are on the threshold of another catastrophe or a mighty outpouring of God's Spirit . . .

Chicago, Ill. Charles C. Kary

* * *

. . . As a layman, I wish it were possible for every fundamental pastor in America to read this excellent presentation.

William H. Roberts, *President*
Auburn, N. Y. *Ontario Bible Conference*

* * *

In these tragic days may God give us the grace to cooperate with our brethren, rather than to compete! . . .

Nyack, N. Y. C. Donald McKaig
Missionary Training Institute

* * *

. . . certainly a heart-stirring message. I hope that it will bring some results. I know because I have read this article I shall try to be more tolerant toward other Christian groups, without compromising in my beliefs as a Christian.

Waupaca, Wis. Mrs. V. D. Byers

* * *

Your article "By This Shall All Men Know" accurately voiced the sentiments of most of us on the "grass roots" level.

Sterling, Kan. Charles A. Johnson

* * *

Some people may argue that the strength of Protestantism lies in its divisions, but the decisive question to any sincere Christian should be, is it God's will that we be divided?

Toronto, Can. Stephen G. Poirier

* * *

. . . I agree wholeheartedly that what we need today is "love for the brethren." And that, I'm sure, doesn't mean just the brethren in your own church, but the brethren of The Church, the Body of Christ.

York Haven, Pa. Mrs. E. E. Altland

* * *

. . . one of the most timely, interesting and important articles that I have ever read. . . . Every born-again Christian should read it.

Litchfield, O. Rev. Howard W. Laing
Litchfield Baptist Church

* * *

Praise God for your fine article of a great need among the brethren. If the saints could only grasp the simple but necessary truth that the basis of fellowship is the blood and not organization and all its machinations . . .

Chatham, Pa. Rev. Ralph A. Lerez
Grace Baptist Church

* * *

. . . I am 100 per cent in agreement with your article, "By This Shall All Men Know." On my trip across the nation last October and November, I had occasion to talk to scores of ministers and laymen about the same subject. They expressed to me the very thought that is contained in this article. I spoke in many of the leading churches across the nation, many of them diametrically opposed doctrinally, and yet the thinking of the average laymen and the majority of the pastors and ministers seems to be a unifying of spirit to carry on the great commission that Jesus gave His disciples. It seems in these last few months we have risen above petty doctrines and ecclesiastical politics because seemingly there is a great job to be done and our time is so short.

Portland, Ore. Rev. Ulphin O. Davis
International Church
of the Foursquare Gospel

* * *

. . . Evangelicals are a strange paradox. Their vision of the suffering Savior must indeed be short sighted. One simply cannot do such things living in the consciousness of His presence. Adherence to dogma seems to be taken for holiness, and this it can never be.

Melissa, Can. John A. Henderson

* * *

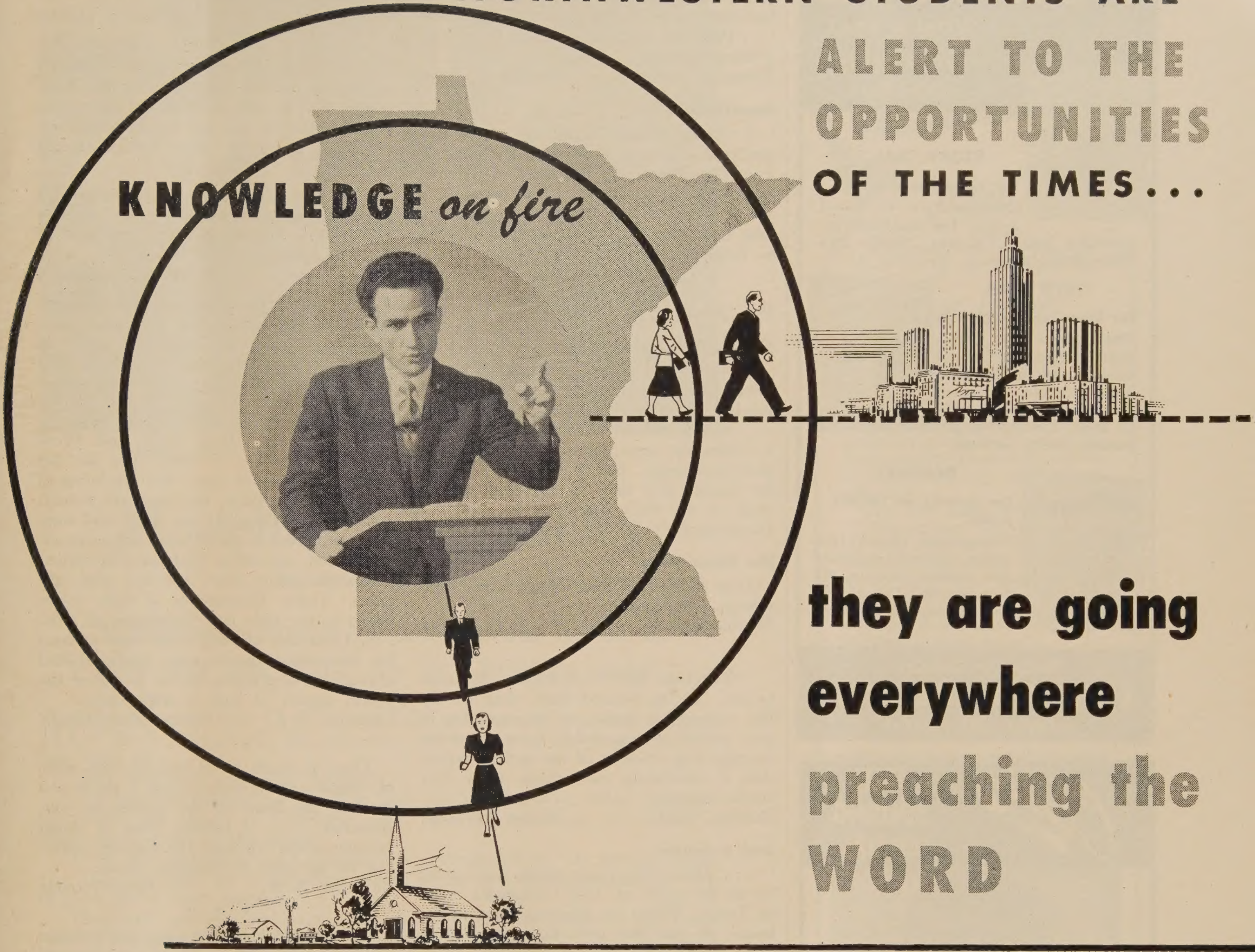
May I say "Praise the Lord" and "Thank you, Christian Life, for the article 'By This Shall All Men Know.'" It hit me doubly strong for I have preached on this very thing last Sunday. Everything in your article was just right, even to the headings. . . . May God help us to see that we either stand united or fall divided. As it is we are doomed to fall, in many ways. May God help us to see it and unite.

Bradford, Me. Rev. Wilfrid C. Meloon
United Baptist Church

Around The World

Our February copy of Christian Life just arrived . . . and the feature that caught our eye quickest was the article "They

NORTHWESTERN STUDENTS ARE ALERT TO THE OPPORTUNITIES OF THE TIMES . . .



they are going everywhere preaching the WORD

● Hundreds of communities, in country and city, throughout America will feel the spiritual impact of Northwestern's student body this summer. The unprecedented evangelistic opportunity of the day has inspired students and staff to shoulder "Operation Evangelism." Nearly five hundred students will participate as evangelistic teams and children's workers in this all-out evangelistic effort.

The summer program of "Operation Evangelism" will contribute much toward the students' development and experience for future service. Special training is being given student evangelists and song leaders by the Speech and Music Departments—another indication of the practical job of Christian education being done at Northwestern. Not only are students alert to the opportunities, but they are learning through actual experience the "know how" of effective service for such times as these.

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Write Around the World." . . . As editor of our little mission magazine *Salute,* I'm interested in getting ideas and instruction on how to improve the digest size quarterly. . . . Will you send me information on your writing courses?

Kulpahar, India THOMAS G. RASH

Readers Service

I was delightfully surprised at the fine service you give in your "Readers Service." I must confess that I wondered at the usefulness of the idea until I had occasion to use it myself. . . . I received the information I wanted in short order. Thank you so very much!

REV. W. RONALD DALZELL
Bethel Baptist Church
Park River, N. D.

The Same Pattern

The story of "Greece's Christian Statesman" should be printed in tract form and put into the hands of American evangelists. . . . Could you tell me why all here have to follow the same pattern? It is not even good psychology, and it does not give one the feeling that there is any faith in the work of the Holy Spirit.

Hackensack, N. J. ESTHER O. BODIN

The China Story

Don Hoke's "China Story" was courageous and realistic.

Worthington, O. F. E. MEYER

* * *

"The China Story" has been a challenge to me. It has burned itself deep in my life, making me realize my responsibility to pray and to witness and to warn our many unsuspecting students of the godless system that is infiltrating our schools in a very subtle manner.

Reedley, Calif. MARGE LINDMAN

And a Sequel

. . . There were three people waiting for us on the porch of Arch Campbell's home in Taegu. When we admitted them to the house, we saw they were three men, all of them young men in their twenties. Their feet were bound with cloth shoes, patched and tied. Two of the men had no shirts, but had overcoats on. The third had a woman's coat on. Here they were shivering on the porch, weariness showing in every line of their faces. When we brought them inside, Arch recognized them as fellows from his former parish 100 miles north of Kunyang in North Korea. They had come from the city of Sun Chon in North Korea. These boys had escaped by walking for some hundred miles or more and then catching a ride. The very tragic news that they brought to us here, and which reached us for the first time, was the sad news that the entire group of pastors in that city, over twenty, had been executed by the Communists. The shock of it is still in the face of these fellows, footsore, shivering, hungry, no place to stay. But the greatest shock of all was not the hardship they'd been through in getting down from the North over three or four hundred miles. The great shock is this tragedy, which has smitten the whole part of the country which is home to them.

Korea ROBERT PIERCE

Way To Do It

I am writing as a representative of a group of Pioneer Girls. Six of us put on the Easter skit for teenagers. It was wonderful and we all enjoyed it.

Pennsauken, N. J. MARILYN J. HARRIS

* * *

I would like to see the "Way To Do It" section bound into the center of the magazine so that it could be lifted out for my file without spoiling the rest of the magazine.

Aberdeen, Idaho MRS. EDWIN BECKER

* * *

I wish to express my appreciation for "Tools for Better Teaching" in the February issue. How helpful it is. Please give us more along these lines!

Chicago, Ill. MRS. W. L. WILLIAMS

■ *Reprints of the February teaching supplement now available at* 10 *cents each; minimum order,* $1. *Address orders to* CHRISTIAN LIFE *Magazine,* 434 *South Wabash Avenue, Chicago* 5, *Illinois.*—EDS.

The Two Sides

Your editorial "More Signs and Wonders" provokes me to write. We are not living in the day of signs. We are living in the day of the Bible, the complete written revelation of Almighty God. Signs and wonders were given to corroborate and authenticate a new and infant faith in a day when there were many other new but false religions. Today Christianity is fully established as the only true Revelation of God. . . . From this viewing stand—and at least for *immediate* results—mass and personal evangelism, depending on the Sword of the Spirit, appear to have a slight edge.

Dumont, N. J. ERNEST ZIMMERMAN

* * *

There is much to be said on both sides of "Signs and Wonders," but I think you touched the heart of the matter in your editorials. . . . I believe Jesus is doing "greater works" through His children today, but we are slow to recognize them.

Brooklyn, N. Y. ALICE NORRIS

* * *

God has ordained that signs and wonders will accompany the anointed preaching of the Gospel. . . . God bless you for your unbiased attitude and endeavor to stand for the truth at any price.

Vancouver, B. C. HUGH LAYZELL

Social Gospel Shakeup

A remarkable lack of awareness of God's dealings with liberal Christianity is revealed in your news item, "Grass Roots vs. Ivory Tower." . . . There has been a revolution of liberal theological thought that is most drastic both in its character and in its significance for the rest of the church. . . . Conservatives who glory in their partisan attitudes are thinking in the past, and need to confess their own sin and experience a little love and compassion for those who are seeking so earnestly. . . . This does not mean that the new "orthodox liberalism" is an adequate substitute for historical Christianity. It does mean that liberals are re-discovering Christian truth *without the help of fundamentalists.* . . . The present fact of the moving of God's Spirit among non-evangelicals should be presented, and the prayer of Christians solicited, that in His own way God will use them to return Christendom to Christ.

Astoria, N. Y. RAY LEWIS, M.D.

Motel-owners Mr. and Mrs. Burdges, with their three sons.

Mo-telling Christianity

by Edith M. Dean

The Burdges family has found a way to "serve Him day and night" in its Christian motel.

MAY you accept Jesus Christ as your Lord and Savior as you read the pages of God's Holy Word. Joy and peace will be yours if you 'love Him Who first loved us.'

"May God bless you.—The Burdges"

This personal testimony is found in each of the twenty-four Bibles placed in the Motel San Diego, in California. And above the testimony is a beautiful, brown-toned study of the Savior.

Thus, the "mo-telling" of Christianity is accomplished by the Burdge family. For "The Burdges" are a delightful family of five, not an organization as some of their guests have assumed.

They have provided red-letter Bibles in all twenty-four rooms of the motel, both to accommodate their guests and to make known their stand for Christ. Written in symmetrical longhand, the testimony personalizes the deed. The Burdges' original testimony gave permission to any guest who did not own a Bible to take the one in his room. But they soon discovered, from the rapid turnover of Bibles, that their evangelical purpose was being defeated by souvenir hunters. Even so, they never refuse an individual request to keep the Bible.

The Burdges also happily report that the Bibles have never been mutilated. Neither have there been disparaging remarks about them. In fact, the following quotations from their guest book emphasizes their complimentary reception.

"The Bible makes you feel at home." "We will pray with you that many who come to this motel may find Jesus Christ as their personal Savior." "Especially liked the Bible and the message." "We are sure happy to see the beautiful Bible in the room and know that you are Christians to take such an interest in your roomers. May God bless you in your work for the Master."

Two guests who had traveled rather extensively stated: "This is the first time we found a personal Bible with a personal message," and "Yours is the first motel so far in which we found a Bible. In this busy, speedy way of life today it is nice to know we have Christian people who are not ashamed of their religion and take time for it."

One guest had stopped several times "because of the Christian atmosphere." Another was glad that "God has placed stewards along our way."

If, from a purely business standpoint, they have lost by operating a Christian motel, it has pleased rather than dismayed them. They are certain that compensations abound for such a loss.

And they are humbly proud that outstanding Christian leaders of today, as well as other Christians visiting in San Diego, are congregating at their motel in increasing numbers.

Active Christians themselves, the Burdges have initiated a unique form of missionary work which, in turn, has stimulated their own spiritual growth. Truly they have found a way to "serve Him day and night."

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One Step Forward— Now It's Up to You

"MEETING PLACE of the *Untied* Brethren." Traveling through the South not long ago, one of our editors glimpsed this thought-provoking sign on a weather-beaten little church.

The misspelled inscription contains more than a modicum of truth for the thinking evangelical.

As Christian Life pointed out two months ago in its editorial "By This Shall All Men Know," it is the sad truth that most of the estimated ten million evangelical believers in the United States are "untied" so far as organized, cooperative effort is concerned. And some "meeting place" is desperately needed.

But it is also the encouraging truth that many alert believers are ready to do something about it. Last month Christian Life published the responses of Christian leaders to whom advance proofs of the editorial had been sent. There were a few who denied that the situation was as bad as the editorial had contended; others who admitted the truth of its general thesis, but disagreed with certain minor tenets. Yet the overwhelming majority—representing nearly all the facets of Christian thought and organizational positions—were in amazing accord with its plea for the exercise of Christian love in response to our Lord's First and Great Commandment.

This month Christian Life presents the views of Mr. Average Christian—the so-called "Little Man" whose impatience with the squabbling leaders originally had called for the editorial. The letters presented in this month's "Readers Write" columns, page 4, are only a sample of the scores received. Again, nine out of ten of those writing agree with the plea and challenge of "By This Shall All Men Know"—and call for action *now*.

Christian Life, as an independent and unbiased evangelical observer, understands, appreciates and commends the varying, but sincere, positions taken upon the question of separation and other doctrinal issues. At the same time, it is willing to cooperate with every sincere move toward creating a greater spirit of love and cooperation among evangelicals.

What seems to be one step forward is a resolution adopted last month by the Executive Committee of the National Association of Evangelicals meeting in Chicago. The resolution reads:

"*Inasmuch* as, the National Association of Evangelicals was named in a recent editorial in Christian Life magazine as one of the parties to 'a desperate situation demanding a desperate course of action,' a situation which in the judgment of Christian Life's editor, is holding back God's blessings from our nation, and

"*Inasmuch* as, Christian Life states that what is needed is 'a program of action to take advantage of the nation's great latent spiritual powers' and 'all that appears necessary is a clear unselfish vision of the plight of evangelical Christianity,'

"BE IT RESOLVED, that the Executive Committee of N.A.E. go on record as

"1. In agreement with Christian Life magazine a real manifestation of love among all the brethren in Christ should be one of the first objectives of all evangelical churches.

"2. In favor of and willing to cooperate in a conference of all evangelical leaders, at which, by bringing out all the facts in the history of the attempt to effect evangelical cooperation and by facing frankly the issues involved in a spirit of love and in an atmosphere of humble prayer, such a program of practical cooperation can be worked out and submitted to the evangelical public."

The N.A.E. action is a long step in the right direction. But it will mean little unless others follow suit. During the weeks ahead, other denominations and organizations convene for their regional, state and national conventions. To them Christian Life urges the prayerful consideration of some plan of action to meet the desperate needs of this crucial hour. The next move is up to them.

1951 Editorial Platform

1. To facilitate world missionary operation by mapping significant field developments.
2. To develop a militant program of opposition to communism on every level.
3. To reaffirm the essentials of the Christian faith.
4. To stimulate an active program of evangelism for every believer.
5. To encourage the building of Christian libraries in the home and church.
6. To promote the Sunday school as the chief evangelistic arm of the church.

PICTURE OF SIGNIFICANCE ▶

'Capitol Hill Jeremiah' Weeps Over Sins of His Country

IN THE Picture of Significance feature on the facing page, Christian Life this month presents one of the most unusual and truly "significant" pictures it has ever used.

As news editor Russell T. Hitt describes in his timely "Christian Trend in Congress," page 13, the scene pictured here dramatically highlighted the Kefauver Crime Commission hearings in New York.

Moved to tears by the schocking disclosures of a key witness in the interrogations that captivated the interest of the American people, Senator Tobey issued a heartfelt plea to his country to return to the faith in its forefathers.

In an exclusive Christian Life interview just as this issue went to press, the veteran New Hampshire Republican was asked: "Do you believe in old-fashioned conversion?"

He immediately replied: "I know of only one conversion—that is based on faith in almighty God and the Lord Jesus Christ."

Although he is a Baptist, Senator Tobey attends the Congregational Church, only one in the hamlet of Temple, New Hampshire, where he makes his home. When in Washington, he attends the Calvary Baptist Church.

"I believe the people of America are at last conscious of the dreadful situation that exists," he stated in the Christian Life interview. "This is the burden of the thousands of letters that have come in like an avalanche since the recent televised sessions of the Kefauver Committee in New York and Washington. Judging from the mail, I am inclined to believe we are on the verge of a great awakening."

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Those who plan to direct both the *educational* program and music ministry of a church will find the *Christian Education* Music Course ideal. In this course, as well as in the Sacred Music Course, credits are transferable for all subjects in theory, applied music, and music literature. Write for latest catalog and our new picture book "Through the Arch." Address Office of Admissions, Room L221.

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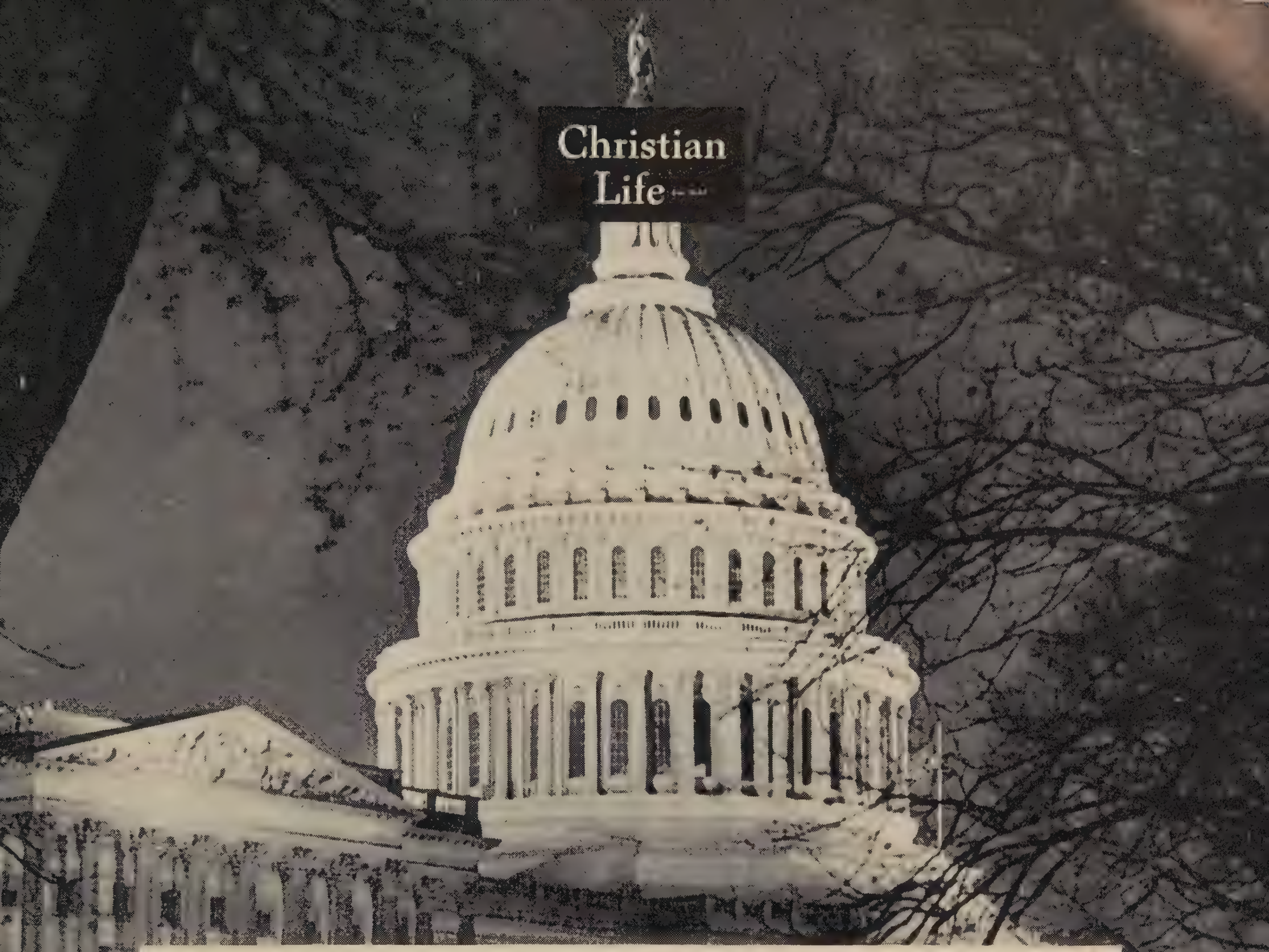


The Christian Trend in Congress

by Russell T. Hitt

In an exclusive survey, CHRISTIAN LIFE gives you heartening news. True believers among the nation's leaders are surprisingly many.

IT WAS a sight twenty million Americans never will forget, thanks to television:

A United States senator, like a modern Jeremiah, openly weeping over the sins of his people and pleading for them to turn to God!

This stirring scene took place March 14 in New York City's Federal Courthouse, as the Senate committee on interstate crime revealed the sordid partnership of underworld gangsters and crooked politicians.

Earlier during the hearing, Senator Charles W. Tobey, a slight, bespectacled man of seventy, had stolen the spotlight from racketeer Frank Costello and made that brazen character squirm in the witness chair.

But when two officials of King's County described efforts of gamblers to corrupt the school children of Brooklyn, Senator Tobey could stand it no longer. With tears streaming down his face, he quoted from Whittier,

"Solution there is none, save in the heart of Christ alone."

(Continued on next page)

Then he added,

"When the hearts of men and women are touched, they take their inspiration from the Master of men. Then we will have a righteous and a new America . . . a nation in which dwelleth righteousness. And, before God, it is high time!"

Thus, the cultured New England senator dramatically demonstrated that there is a growing trend toward vital Christianity in Washington.

Christian Life, conducting a survey of the spiritual interests of government leaders, already had discovered that qualified Washington observers estimate *considerably more than* 100 *born-again Christians in the* 82*nd Congress!*

Officials of the Washington office of the National Association of Evangelicals, the Rev. Abraham Vereide, general secretary of International Christian Leadership, Inc., better known as "The Breakfast Groups," local pastors and evangelical Congressmen agreed that the figure 100 was conservative.

In fact, it was pointed out that while the most optimistic appraisals declare that ten per cent of the general population is evangelical, nearly twenty per cent of the present membership of Congress profess to a vital relationship with Christ.

Dr. Clyde W. Taylor, head of NAE's Washington office, and his associate, the Rev. Donald Scott McAlpine, former secretary to a New York Congressman and a graduate of Moody Bible Institute, work regularly with senators, representatives and other high government officials who courageously witness for Christ.

Dr. J. Walter Carpenter, pastor of what is probably Washington's largest Protestant church, Metropolitan Baptist, has frequent contacts with a large number of Christian Congressmen. Carpenter formerly served as a faculty member of Columbia Bible College.

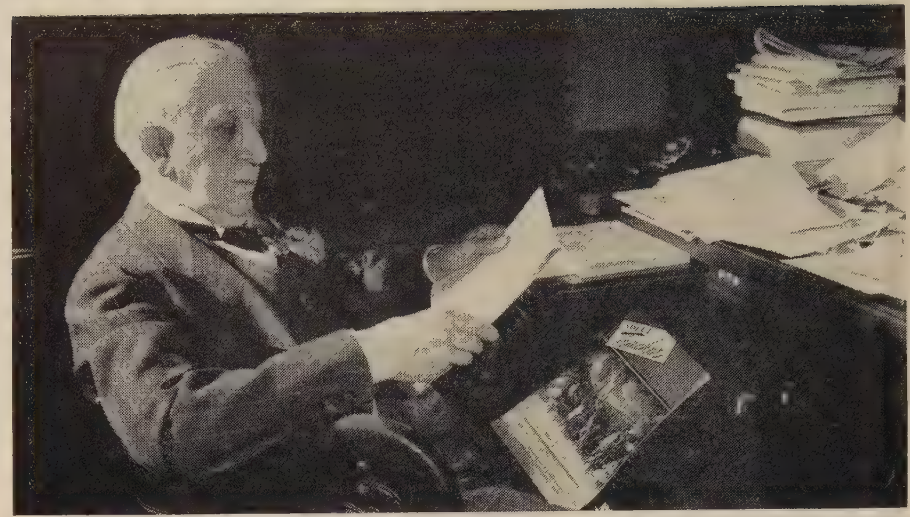
"Since coming to Washington, I have found a number of men on Capitol Hill who are thoroughly born-again Christians," Carpenter stated. "They are seeking to do a real job both for their Lord and for their country. True, they are in the minority, but they are outspoken for Christ and the Church at every opportunity."

Metropolitan Baptist Church, with a membership of 3,621, stands uncompromisingly for the historic Biblical faith. Each Monday noon a prayer service at Metropolitan is led by a Christian Congressman.

"This is a community prayer service in which the Congressman brings a devotional message," said Dr. Carpenter. "Then we go to prayer for our nation, for our boys in Korea and for revival."

Certainly, praying Christians everywhere will rejoice at the thought of men in Congress leading prayer for revival.

Carpenter is also chairman of the committee arranging the Billy Graham evangelistic campaign, starting January 13, 1952, in the capital's National Guard Armory. Senator Robert S. Kerr of Oklahoma is honorary chairman of this committee.



Senator Clyde R. Hoey of North Carolina, whose tenure as a Sunday school teacher covers a period of forty years, prepares to teach his class in a Washington church.

The 82nd Congress brought several new believers to Capitol Hill. Pictured above are Congressmen Allen, Hays, Gary, Ayers, Busby and Armstrong chatting between sessions.

Graham has made no secret of the fact that he is vitally interested in the meetings planned for Washington. He feels that the impact of such a campaign upon the leadership in Washington would be felt across the nation.

In a recent nation-wide broadcast Graham spoke of his friendship with Senator Tobey.

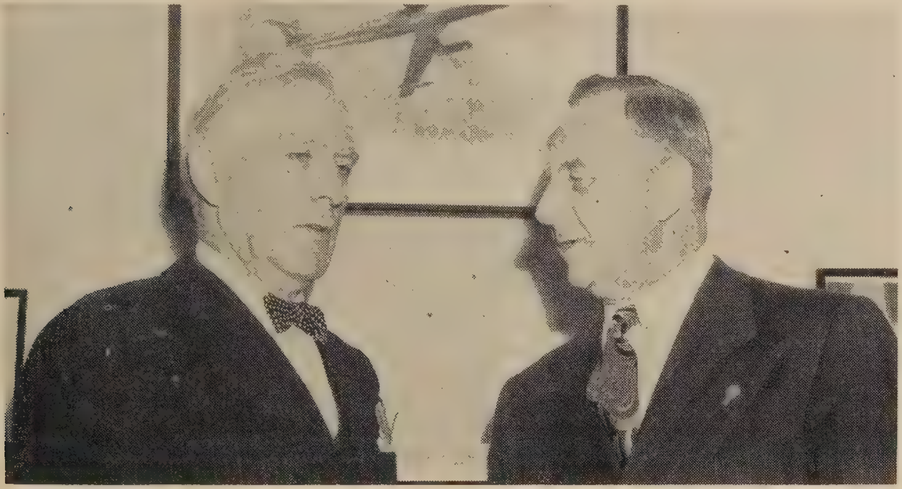
"I shall never forget the breakfast we had together in Washington a few months ago," declared Graham. "Tears welled up in his eyes as he told me that Christ, and Christ alone, is the answer to the many problems that our nation faces. American should thank their God that they have such a man in Washington. There are scores of other Congressmen and Senators in this 82nd Congress that know Christ, have their eyes open and are doing their best to awaken the American people to our problems at home and abroad. They, too, feel with Senator Tobey that the only hope of America is a great spiritual revival. . . . When our leaders begin calling on us to pray and to turn to Christ, stating that it is the only hope, it's high time the church leads the way in repentance, humility and holy living."

Not all our Christian Congressmen have been in the limelight as a result of their religious convictions. However, the number active in church work is most impressive. Many of the men on Capitol Hill studiously avoid any publicity concerning their Christian activities. They feel very keenly that they should not subject themselves to criticism that they are using religion to further their political activities.

Both senators and representatives are particularly secretive about the weekly prayer meetings held each week in the Senate restaurant. The Senate group meets on Wednesdays and the House fellowship on Thursdays.

The membership list of those attending these meetings is a closely guarded secret. So far the groups have successfully evaded publicity by the leading magazines and newspapers. Even *Life* magazine was turned down on an offer to publicize the prayer meetings.

J. Walter Carpenter, evangelical leader pastoring Washington's largest Protestant church, discusses coming Graham campaign with Senator Kerr, Rep. Armstrong and L. P. Walsh.



Spark behind the Washington breakfast prayer meetings is Abraham Vereide (left), a man with a burning desire to point U. S. leaders to Christ, shown with Senator Carlson.

"At one time Drew Pearson wanted to write a complimentary article about the group and the then chairman of the group told him it would kill it," one Congressman wrote. "It would kill it because we would find a great many wanting to join it to get the publicity, and the really serious and sincere ones would drop out because they would think it would turn into a publicity stunt instead of a sincere desire to get spiritual help from such meetings."

Actually, the two prayer meetings have been operating continuously for about ten years. The human instrument, possessed of the vision to launch the prayer meetings, is Norwegian-born Abraham Vereide, a mystic with a profound love for Christ and a desire to reach the leadership of the United States.

Some have criticized Vereide for his inclusivistic policy in permitting men of varied theological stripes in places of leadership in the breakfast groups. Vereide, however, preferring to foster autonomous rule, smilingly goes on with his work.

Born into a devout Lutheran home, Vereide emigrated to the United States as a young man, was ordained as a Methodist minister. He traveled about the country as an evangelist, but did not hit his stride until 1934.

He was living in Seattle, which was then in the clutches of a sinister political regime. He decided that there was nothing he could do as one man except to pray. For an entire day he fasted and prayed, waiting upon God on into the night. Then, he says, God gave him a plan to follow.

Outcome of that prayer session was a gathering at breakfast a few days later of some of the city's business and political leaders.

"The plan I outlined to them was the plan given to me in the night," Vereide recalled. "It started with ourselves putting our own lives in order. It was rooted in the Bible, rediscovering the teachings of Christ and making the Good Book our daily guide. It required our joint action as a band of men who were committed to each other as well as to God."

The breakfast group in Seattle continues to meet. They have seen God undertake in a miraculous way for their own spiritual needs. They also have seen a corrupt civic leadership overthrown. One of the men to whom God became a living reality during the course of a prayer retreat became the mayor of Seattle. A Christian governor is now ensconced at the state capital.

Vereide later established breakfast groups in Chicago, Boston, Philadelphia and Washington. But for the last ten years he has made the United States capital his headquarters.

Today his International Christian Leadership, Inc., occupies a handsome residential building at 2324 Massachusetts Avenue, N.W., right in the heart of "embassy row."

"Our two basic objects remain the same as ever," he declared. "They are to win men for Christ and to make men function as Christians."

This slow-speaking, mild-mannered man has won the confidence of men high in the councils of government. Yet he never has been known to traffic in these relationships. Abraham Vereide works only for the spiritual welfare of leadership.

The International Christian Leadership organization publishes a number of helpful tracts and printed tips for spiritual growth. A recent monthly discussion outline dealt with five "musts" given by the Lord Jesus Christ. The lesson for the first week was "You *must* be born again." The four others: "I *must* work; you *must* bear witness; I *must* go to Jerusalem; He *must* increase."

President of the ICL is Lt. Gen. Willard S. Paul. Senator A. Willis Robertson is executive vice-president, Senator Ralph E. Flanders is chairman of the International Council of Christian Leadership and Representative Clyde Doyle is secretary of ICL.

But the breakfast groups are not the only channels through which Christian members of the Senate and House witness for Christ.

Several dozen legislators take time from their busy lives to conduct Sunday school classes in various Washington churches. Others, living within traveling distance of Washington, hold classes in their own home churches.

Senator Kerr teaches a class at First Baptist Church. His class, incidentally, is attended by President Truman and quite a number of others active on the Hill. When this church recently observed its 149th year of existence, Senator Frank Carlson of Kansas spoke at a special dinner.

Senator Carlson, born in 1893, has been active in Christian work since he was a lad. At the age of sixteen he organized and conducted a union Sunday school in a rural Kansas church. Later he served as superintendent of the Concordia (Kansas) Baptist Church for twenty-five consecutive years.

(*Continued on page* 44)

by Dorothea Goodrich Boyd

Donny's Mosquito Story

According to Donny, Auntie Barb was just like a mosquito—and he wanted the doctor to take the stinger out.

TELL me a story, mommy! Then I'll go right to sleep like a good boy. Honest."

Calista Wayne sighed and tucked her far-from-sleepy four-year-old back under the covers. "All right, Donny, if you promise to go right to sleep."

He was up again and his warm arms flew around his mother's neck. "Ooooo, mommy, I do, I do."

"Fine. What kind of story shall it be?"

"A Bible story—about a mosquito. Yes, a great, big, bad mosquito with a big, bad stinger."

"But, Donny," she insisted, "there aren't any mosquito stories in the Bible."

"Well . . ." Donny was jumping up and down. "You could make it a real, true, story about—about a big, bad mosquito who looks like—like Auntie Barb."

"Why, Donny Wayne!" Calista was horrified. Aunt Barbara was her husband's aunt who was living with them for the present (and for how much longer, Calista dreaded to imagine). "That's a terrible thing to say about Auntie Barb."

"But it's true, it's true! Auntie Barb does look like a mosquito with a awful stinger. Bzzzz!" He was flitting around the bed.

"Donny, that's enough!" She put him back under the covers. It was true that Aunt Barbara was sharp-tongued, but it was painful to hear her own Donny being so blunt about it. Things in the house were at enough tension now, without aggravating the situation.

"Jesus wouldn't like to hear Donny talk like that about Auntie Barb."

"Does Jesus love Auntie Barb?"

"Why certainly. Jesus loves everybody. Now, go to sleep, Donny," she said, kissing his soft curls.

His arms reached up and encircled her. "Mommy, I love you, but Auntie Barb is too like a big mosquito with a bad stinger. And in the story, mommy, make the stinger come out. Make it come out—please!"

She sighed again and couldn't remember ever feeling so weary and tired in all her twenty-seven years.

"A good doctor captures Big Barb, the bad mosquito. He puts her in a bottle in his lab'tory and op'rates on her and takes out the stinger. So she can't ever sting again an' . . ."

"Yes, Donny, that's a wonderful story. And from then on, the big mosquito is a good mosquito and goes around doing good."

"And the great doctor is happy, and the boys and girls are happy."

"Yes, very happy. Good night, dear." She turned out the light. "Go to sleep, now."

"Yes. Donny go to sleep, now."

Downstairs, she found Aunt Barbara and Walt in the gloomy front room, absorbed in a cold penetrating silence. The only sound was the furious clacking away of Barb's knitting needles. Walt's evening paper came up like a great, white wall that cut him off from his Aunt Barbara's world and wrapped him uneasily in his own. Was it possible that Barbara had heard the mosquito story? No, it couldn't be. The room probably was gloomy only because it needed some new, gay wallpaper to brighten it up.

She sank wearily into the nearest chair. "Oh, I'm exhausted. Walt, we'd better re-paper this room." There was a slight rustling of paper. "This is too drab. I saw just the pattern downtown this afternoon."

Walt looked up from over the *News* and let his glasses drop down his nose, like he did at odd moments in an effort to be gay. Ordinarily Walt was very handsome, but when looking over the tops of his glasses he reminded Calista of Simple Simon.

"Hmmmm—ummmm!" he said.

"I like it the way it is," Aunt Barbara said over her clacking needles. "This modern flashy stuff drives me to distraction."

"All right, Donny!" Calista called up the stairs. "Get a drink if you're thirsty."

"You spoil that boy, horribly, Calista," snapped Aunt Barbara. "Believe me, I wouldn't let him have his way so much."

Just like an old maid, Calista thought to herself.

"He's getting to be a regular little—little spoiled imp."

"He's a good boy." Calista felt hurt. "And we think he's sweet." *Come on, Walt, I said "we." Say something.* But Walt, evidently tired of bickering and arguments, had settled back behind his glasses and paper again.

"Sweet! Humph! Maybe, but I'd say he was also mighty sassy with all his bright remarks."

"I'm sure he doesn't mean to be smart and sassy," Calista said, feeling inside as if she were reaching the boiling point. "He just talks like that so that he can be sure of our attention and love."

"Calista, you read too many child psychology books."

I don't either, she thought.

"Better stick to the Book my mother always used in rearing the nine of us. 'He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.'"

"Did my suit come back from the cleaners, Cally?" Walt broke in, just in time to keep her from saying something that she'd be sorry for afterward.

"Yes. And I still have Donny's clothing to lay out for church tomorrow." She rose to go, glad for the chance to do anything but sit here and take any more.

Aunt Barbara cleared her throat. "That reminds me. My pearls arrived from Hardin's today, and they did a decent job of restringing them. They're the ones my mother left me, you know. I've been waiting a long time to get enough money to have them restrung properly."

"That's fine," Walt remarked.

"I'm going to wear them to church tomorrow."

"Good! Well, if you'll excuse us, Aunt Barb—"

Cally retraced Aunt Barbara's steps, Walt called the custodian of the church—and Donny begged, "Daddy! Please play deep sea diving with me."

"Certainly, go right ahead. I'm accustomed to being alone."

She's lonely, Cally thought, *but why doesn't she try to be a little friendly?*

"Well, goodnight."

"Goodnight."

"She said that like a real martyr," Cally hissed as they walked arm-in-arm up the stairs.

Walt gave her a playful poke in the ribs. "You're tired tonight, darling. Tomorrow everything will be all right."

"That's what I keep on telling myself. But even Donny is beginning to dislike her bitter words."

"Donny? But he's only a child."

"I know, but to Donny she's Big Barb, the bad mosquito with the stinger."

Walt threw back his head and laughed. "Everything will work out all right," he said. "You'll see."

"Sure," she said bitterly dropping down next to the bed for their devotions. "Maybe the mosquito will reward me when she leaves by presenting me with her mother's priceless strand of pearls."

"That's no way to talk," said Walt, kissing her. And Walt was right. She was acting like a child.

Sunday morning Calista awoke with a dismal headache. Donny was underfoot with his arsenal of questions. And all the way home from church he annoyed Aunt Barbara by blowing down the back of her neck.

It wasn't until they were finishing dinner that the bomb exploded.

"Oh! Oh! Oh!" It was Aunt Barbara holding desperately to her throat and at the same time twisting and bobbing around and up and down.

"What's the trouble, Aunt Barbara?" Walt asked, rising from the table and grabbing her arm to steady her.

Cally was startled. "I'll get the aromatic," she called from the kitchen, thinking for sure that the elderly woman was going to faint.

Barbara composed herself in the chair that Walt had pushed under her. "I'll be all right. I'll be all right. It's—it's my pearls." She was fanning herself with the paper. "They're gone!"

"Well," Walt said cheerfully, "nothing to be alarmed about. They must be about somewhere. We'll all help you search."

Cally's dishwater got cold while she went down on her knees, lifted cushions out of chairs and retraced all Aunt Barbara's steps since she had risen from bed that morning. In the meantime, Walt called the custodian of the church. He went over every inch of the church, vestibule and walk, while Walt looked in the car. But there was no sign of the pearls.

"Gone!" Barbara wailed. "My mother's lovely pearls."

"Daddy! Will you play deep sea diving with me?"

"Can't you see we're busy, Donny?"

"Please! Please! Maybe we'll find the pearls."

"What do you mean—find the pearls?" Aunt Barbara snapped. "Young man, do you know where they are?"

"Maybe in the bottom of the big, big sea," Donny sputtered. "Maybe."

"Donny," Calista said getting up from under the table where she had whacked her head. "Darling, have you any idea where Auntie Barb's pretty white beads may be?"

"Donny will look in the bottom of the sea."

"He's thrown them down in the pond," Barbara wailed, rushing for the back door.

"Now, take it easy," Walt grabbed her. "He hasn't said that yet."

"Oh, but I know little, mischievous boys. My pearls are out in the pond."

"Are they, Donny?"

He looked straight at his daddy. "Let's dive and see, daddy."

Cally and Walt, led by a frantic Aunt Barbara and an elated four-year-old, bounded down the terrace and the flagstone walk to the lily pond in the rear of the yard. The pond wasn't deep, but it was part of the rock garden. There were nooks and crevices and seaweed and lilies and fish and turtles to penetrate and push aside and poke around in attempting the search.

(*Continued on page* 50)

Two Sides of Consecration

by Ellsworth Kalas

HIDDEN away in a most unlikely spot in the book of II Chronicles is an inspiring little biography of one of God's giants. Perhaps you have never thought of this man as outstanding; it may even be that you have never before heard his name. Yet this man received as high a compliment and endorsement from God as man could ever receive.

Actually, we know little about him. His life's history is summarized in one verse, II Chronicles 17: 16—"And next him was *Amasiah* the son of Zichri, who willingly offered himself unto the Lord; and with him two hundred thousand mighty men of valour."

We know that Amasiah was a leader in the army of Jehoshaphat, during the days of a revival of Judah, and that 200,000 men served under him. But this chapter lists other men who directed larger armies and held more responsible positions yet were not as worthy as Amasiah. For Amasiah had one glorious distinction that qualified him to rank with the saints of all times: he "willingly offered himself unto the Lord."

Those six words describe perfect consecration, as far as man's responsibility is concerned. God is one taskmaster who judges a man more by his attitude than by his accomplishments. Throughout the Old and New Testaments, through all of church history, we find that the men who were most used of God were in every case characterized by a spirit of *willingness.* God's servants from Enoch to Timothy to Dwight L. Moody have little else in common. Some were quick and impetuous, others quiet and slow-moving. Some, like Luther and Wesley, were highly educated men, while those in the line of Peter and Billy Sunday had little systematized training. But *one* thing they all had: *a willingness to obey God.*

And yet there is more to consecration than man's willingness, as the story of Amasiah so beautifully illustrates. Names may not be so significant in our day, but in Bible times men laid great store by names. Often God took part in the naming of a child; and in a case such as Jacob's, when the character changed the name was changed as well. So we may well take notice of Amasiah's name, and its meaning: *"Jehovah hath strength."*

There, in brief, is the other side of consecration—*God's* side. Many of us can recall the cold fear that settled over us in consecration services where appeals were made for all the young people to dedicate themselves to God. Consecration seemed to mean something deadly and final, carrying with it the thought of giving up everything formerly held dear.

But the Bible picture of consecration is quite different. The Old Testament word for consecration means "to fill the hands." Where we look upon consecration as an emptying process, the Old Testament considers it a *filling* process.

For with consecration we accept the full possibilities of God's power. Our lives are in His hands, dependent upon His mercy and enablement. We know then that whatever happens in our lives must work out for our good, since we are His property in a very special way.

We know, too, that the results of our efforts for God are no longer our worry. If we perform our responsibilities faithfully, we can rest in the knowledge that "Jehovah hath strength," and that He will bring fruitfulness to our efforts. The success of our labors is not dependent upon our talents and abilities, but upon the strength of Jehovah!

That is the lesson of consecration in the one-verse biography of a great but little-known man of God. If we perform our part—willingly offer ourselves to God—God will perform His, by filling our hands and hearts and empowering our lives.

Consecration, in the model of Amasiah, is a beautiful way of life. It is a two-way partnership between a willing man and a powerful God.

A message of eternal truth is inscribed in imperishable stone by Kenneth Fouts, assistant shop foreman at the Palmer plant.

Gravestones Are My Pulpit

by Bernard Palmer

I AM a stonecutter, the foreman in the workroom of the retail monument establishment owned and operated by my father, my brother and myself. We make our livelihood from those who wish to commemorate the lives of their loved ones in granite and marble, translating into imperishable stone the memory of those who have gone to an eternity with Christ or to the black pits of Satan.

Ours is an unusual business. Most people know nothing about it, since they patronize it only once or twice in a lifetime. Yet it is a business that sooner or later touches all of us deeply, regardless of how strong and self-reliant we appear on the surface. It sees lives and emotions laid bare, and deals very intimately with man and his faith in God.

A CHRISTIAN LIFE regional editor reveals the unusual opportunities his business gives for Christian witness.

As mid-western regional editor for CHRISTIAN LIFE magazine and as a free-lance Christian writer, I am interested in investigating and reporting upon the unusual, the little-known and the obscure. It is for that reason that I write of my occupation and the opportunities it presents for Christian witness.

Dating back to antiquity, the stonecutting profession is rooted deeply in the ages past. For almost as long as man has been walking the earth, he has been erecting monuments. The rise and fall of empires and nations and kings have been deciphered from stone. The lives of learned and powerful men have been learned from rough hewn tablets of granite.

The Old Testament is sprinkled with accounts of monuments. Jacob set up a stone to commemorate his dream at Bethel. The Children of Israel placed stones on the bed of the Jordan River, one for each tribe, that they might not forget God's mercy in drying up the stream so they could cross into the Promised Land. Joshua set up a great stone beneath an oak to memorialize God's speaking to the Israelites.

Even the designs and symbols that are still used for embellishment had their beginnings in centuries gone by, springing up from man's desire to express his faith in stone. And, strangely enough, most of them symbolize Christianity or the attributes of Christ. The *Passion-flower* stands for His death on the Cross, the *Vine* for Christ and His followers, the *Candle* for Christ, the Light of the World, the *Rose* for Christ and His love, the *Fleur-de-lis* and the *Trefoil* for the Trinity, surrounded by the Circle of Eternity, and so on. Every flower, every ornament has its meaning. And many of them draw their symbols for Christ.

Today, though times have changed, the designs and symbols remain the same. And so do the desires and purposes that prompt people to place monuments. There was the widow not long ago who asked us to carve an open Bible on her husband's memorial, "Because that was the way his Bible was so much of the time." The widow of a fiddler for barn dances had a great hole chiseled in her husband's monument and his violin placed in it under glass.

Monuments are closely allied with high ideals and great deeds. One of the most beautiful memorials in all the world stands in Washington D. C. in honor of Abraham Lincoln, while Booth, who killed him, lies in an unmarked grave unknown to all but the keeper of records.

Salesman LaVern Palmer gives helpful counsel in the selection of a Scriptural epitaph.

The same differences in people, ideals and faith are represented in the epitaphs they choose. A young widower asked that the simple statement, "She was a true Christian wife and mother," be carved on the small monument he chose for his wife. Such a one you realize instinctively, knows the Lord. Another, waxing flowery in his eloquence, brings an epitaph that hopes against hope, placing its trust in some dim and shadowy tomorrow. "Yet, behind the night, waits for the great unborn, somewhere after some white, tremendous daybreak." You need no blueprint to see the fumbling and confusion that rules his faith.

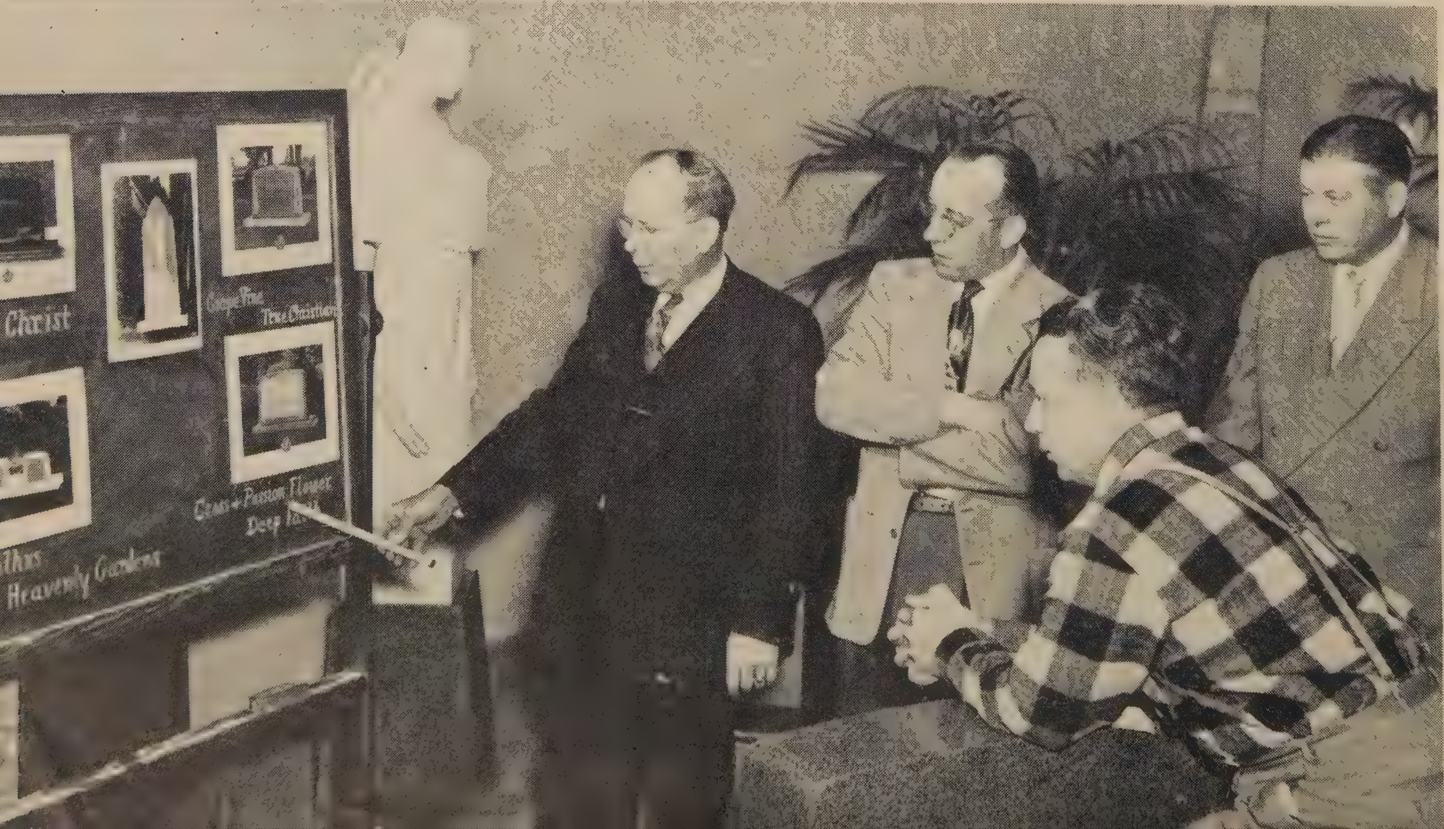
Then there was the couple in Atwood, Kansas, that Dad talked with several years ago. The wife wanted a cross on the monument they were buying for their son. The husband was indifferent. "It won't do him any good," he said.

"I know," she told him, "but the cross is symbol of Christ's death for our sins. Maybe somebody who doesn't know Him will go to the cemetery and see the cross on Fred's monument and realize his need for a Savior. I don't know of anything that would have made Fred happier."

But the most revealing epitaphs of all are chosen by the elderly. "Just carve, 'A pioneer of Gosper County since 1872,'" one widow directed. "That was the most important thing in George's life. It was all he lived for." Her neighbor chose a different sort of epitaph. "For me to live is Christ." The two inscriptions reveal, as well as volumes could, the differences between the two men. For some reason duplicity tends to disappear when it comes to selecting an epitaph, and faith, or the lack of it, rules the choice.

(*Continued on page* 66)

B. H. Palmer discusses relation of familiar symbols to Christian truth with sons LaVern, Eugene and Bernard (foreground).



It May Be Earlier Than You Think

by Leslie Flynn

Pulpit, press and radio have warned of the impending end of time — but here's a plea for less speculation and more faithful daily "occupation."

AN INSCRIPTION on an old Egyptian tomb reads: "We are living in a dying and decadent age. Youth is corrupt, lacking in respect for its elders. Age-old truth is doubted. The signs of the time forecast the destruction of the world at an early date, and the end of time."

This ancient prophecy sounds familiarly modern. How often we hear, "Three more years to get the Gospel out!"

"We have just a very short time to work before the end of the age!"

"Scientists and statesmen see nothing beyond 1953!"

Some refrain from specifying an exact number of years left in our age, but imply definite limits within which Christ will return by such warnings as, "All signs point to the coming of Christ in our generation!" Or, "The signs of the times indicate we are living in the twilight of this age. We shall most likely never see death!" One evangelical preacher declared, "I have no plans beyond twenty-five years."

Certainly, Christ may return in two or three years. We should be prepared and looking for His coming. On the other hand, He may not come back for 300 years. Jesus Himself said, speaking of His return, "Of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." When any person, whether layman or leader, dogmatically states or implies that Christ will come within a definite number of years, that person unwittingly claims to possess not only more knowledge than the angels, but also more knowledge than Jesus Christ in His humanity.

In addition to violating Scripture, irresponsible prophecies and undue speculation as to the time of Christ's return bring disrepute on a precious truth of the Bible. They undercut long-range planning for Christian enterprise. And they dissipate vital energies that should be used in carrying out the program God ordained for this age.

Our generation isn't the first to claim Christ's coming within its lifetime. A casual reading of church history unearths dozens of date-setters. The passing of the centuries throws into clear perspective the absurdity of such a practice.

Hegesippus, second-century ecclesiastical writer, related that just prior to his execution James, Jesus' brother, declared that Jesus was on the verge of coming in the clouds of heaven.

In the same century, both Ignatius and Polycarp believed themselves living in the last times when Christ suddenly would appear.

In the "Epistle of Barnabas," the writer depicted the coming of Christ as momentary, for he subscribed to the current theory that 6,000 years of history had elapsed since creation, which corresponds to the six days of creation. The seventh day was about to be ushered in by the Second Coming. Iranaeus held this theory, too.

Tertullian stated that men were living in the last time. He predicted the decline of the Roman Empire and the rise of the antichrist whose war against the church would be ended by the sudden appearance of Christ. (How would this third-century view on the decline of the Roman Empire be reconciled with the recent teaching on the revival of the Roman Empire?)

Hippolytus fixed the date of Christ's return 500 years after His birth. Lactantius, tutor to Crispus, Emperor Constantine's son, stated in the fourth century that the world couldn't last more than 200 years.

Augustine, also of the fourth century, taught that the end of the world would occur at A.D. 1000. The approach of that year revived adventist interest. People clad themselves in white and climbed mountains to await His appearance. In fact, one motive behind the Crusades stemmed from the desire of the Christians to be in possession of the Holy Land when Christ returned.

A Plaine Discovery of the Revelation of Saint John, by John Napier, published in 1593 in Edinburgh, predicted the end between 1688-1700.

A commentary on Revelation penned by the German scholar, Bengel, foretold the beginning of a preliminary millennium in 1836, followed by the millennium proper a thousand years leater. The commentary was translated into English at the special request of John Wesley.

Reader's Digest gave publicity a few years ago to a group of modern date-setters known as the Millerites, named after their leader, William Miller. He began preaching in 1831 that Christ would appear visibly in 1843 to establish His reign on earth. People sold their possessions, garbed themselves in white and marched to the tops of hills to wait. But Christ did not appear. The date was reset for 1844. Still nothing happened.

Chief reason why Jonathan Blanchard accepted the presidency of Wheaton College back in the mid-nineteenth century was to aid in Christ's coming. He intimated that the state of the nation at the time indicated the nearness of Christ's return.

In 1878, a widely publicized book by H. Grattan Guinness of England prophesied the end of the world no later than 1923. W. E. Blackstone, author of *Jesus Is Coming,* reportedly set the date for Christ's return several times. These did not work out. He finally fixed the date for 1934, stating His return could not possibly be later than that!

In the fall of 1917, a group of English clergymen were stirred by the horrors of a war which suggested possible fulfillments of apocalyptic predictions. So they issued a manifesto asserting that world conditions clearly indicated that the visible return of Christ was at hand.

A decade ago a leading Bible teacher was approached by a preacher who asked to be straightened out on the antichrist teaching. He had heard the Kaiser preached as the antichrist, then Mussolini, finally Hitler. When the Bible scholar asked the preacher why he needed straightening out, the answer came, "Because I have already buried six antichrists!"

A book published in 1927 with more than 20,000 copies printed, authored by an internationally known Christian leader, does some date-figuring with the Jewish captivities under Nebuchadnezzar as a base. The author concludes that, if his chronology be correct, the Great Tribulation, the revival of the Roman Empire, the reign of the antichrist and the battle of Armageddon must take place before the year 1933.

We ridicule the sect which claims that Christ has already come to earth. Do we not leave ourselves wide open for similar ridicule when we suggest dates for Christ's coming—and then see those dates pass uneventfully? Besides going directly against the truth of Scripture, which clearly states that no man knows the time of Christ's return, such date-setting turns thinking people away

(*Continued on page 42*)

"... there are signs of the tide turning."

"Our tendency is for the older hymns."

"Modernism plowed into the churches."

Britain Sees Revival Coming

says Tom Rees, British Evangelist

In this exclusive interview, a leading British evangelical compares and contrasts American and British revival symptoms.

REVIVAL may be on the way in Great Britain.

This is the opinion of Tom Rees, a leading evangelical Christian and one of the most successful evangelists in Great Britain today. A former business man, Rees has devoted full time to the gospel ministry for the past twenty-one years. He is founder and director of Hildenborough Hall Youth Conference Center, located twenty-eight miles outside of London.

Employing the photographic interview as an innovation in Christian journalism, CHRISTIAN LIFE recently interviewed Rees in Chicago by electronic recorder:

Question: Mr. Rees, here in America we are told that evangelical Christianity is at its lowest ebb in the history of Great Britain. Would you say that this statement is true?

Answer: No, I would say emphatically that it is not true. Our history, of course, goes back approximately 2,000 years. Before the evangelical awakening under Wesley at the beginning of the eighteenth century, there was hardly any Christian life. But I believe that shortly after his death evangelical life was at its highest pitch. Then it fell away until the middle of the nineteenth century, when God visited us again in revival. Another decline set in before 1911 and 1912 when we had the great Welsh revival and Torrey and Alexander, and later Chapman, came over. Then I would say it fell away heavily once more and has declined steadily up until today.

Question: That raises the question of why we in America are misinformed concerning the spiritual conditions in Great Britain.

Answer: I would say that one of the reasons why many visitors from America to Britain don't hear about our evangelistic work is that we don't have the facilities for publication and publicity that you have over here. For instance, very few of our Christian periodicals are read by the masses of Christians. Visitors simply don't hear about the evangelistic work.

Question: Would you say that Great Britain is about ready for another real awakening?

Answer: Yes. But the tide is a long way out. I think, though, that there are slight signs of the tide turning.

Question: Let's go back for a moment to the state of evangelical Christianity in Great Britain. What would you say are the reasons for the present decline?

Answer: Well, there are several reasons. Two world wars in one generation have tremendously disrupted our family life, our church life, our community life. Then, modernism has plowed heavily into the churches. And because churches have turned liberal and lost their message, people just don't bother to attend. They have enough doubts of their own without going to church to get more.

Question: Apparently some groups have remained faithful. What are those groups?

Answer: Your question is rather difficult to answer because no particular denomination has remained entirely faithful. Although sections in all the different churches are true to the Gospel, the last twenty-five years have seen a breakaway from organized religion and a distinct development of evangelical work of an undenominational or interdenominational nature. Twenty-five years ago the majority of evangelistic preachers were members of the Church of England. Today the majority of evangelistic preachers are Baptists.

Question: What would you say is the reason for their stability? In other words, have these faithful preachers emphasized Bible study or has their emphasis been on evangelism?

Answer: I would say two things, largely. First, they have given their people something definite with solid Bible study. Then they have given them plenty of outlet for expression—opportunities for Christian work, for soul winning, for camps and house parties. So on one side is the income from the Bible, and on the other is the output of active Christian service. When you get good food and proper exercise, you have healthy bodies.

Question: You, of course, are aware of the fact that we here in America are experiencing a moving of the Holy Spirit in both revival and evangelism. Earlier you said that there seemed to be the beginning of an awakening in Great Britain. Is this true?

Answer: Yes, this is true. For instance, I think the Christian people in Britain sense personal responsibility for prayer and witnessing far more than they did before the war. People said then that the day of great mass meetings was completely over. The interesting thing is that this evangelistic movement is not among elderly people, but among young people. In the last series of meetings we found, by actual count, that seventy-three per cent were under thirty years of age. This is tremendously impressive and very, very encouraging. Remember, I am not the only person doing evangelistic work. People like Alan Redpath, Stephen Olford and Major Ian Thomas are preaching to large crowds and getting many, many conversions.

Christian Life
PROJECT 4
To stimulate an active program of evangelism for every believer.

Question: You said that the majority of people being stirred these days are young people. Are these the group who were in the armed services or are they younger?

Answer: Many of them served in the forces during the war, but the group I mentioned includes a tremendous number of younger folk not old enough to be in the war. But, of course, all of our young fellows seventeen or eighteen years old go into the Army for twenty-four months, so many of them have seen life in the service even if they were not in the war.

Question: Do you think that one of the reasons for this spiritual revival is any particular concern over world affairs or world events?

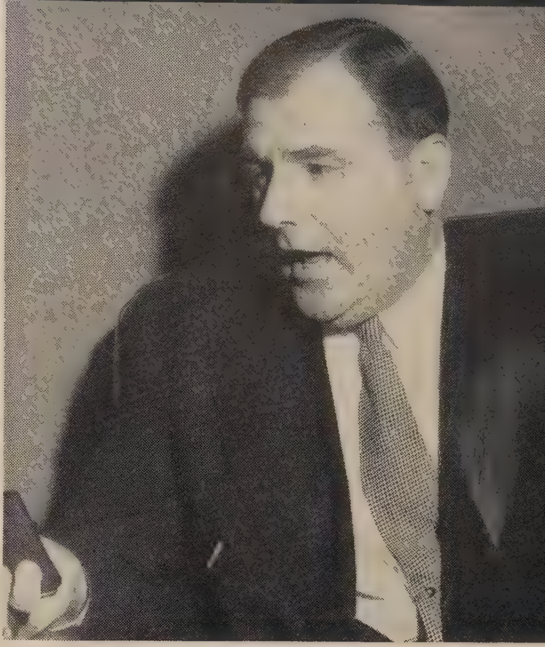
Answer: No, I don't think so. I suppose that every human being who reads about atom and hydrogen bombs feels a certain amount of fear and apprehension, but I don't think that British young people are genuinely frightened. I put out a questionnaire among our Chrstian young people, asking them to state quite frankly and anonymously what their fears were. And it was interesting to discover that more of them were frightened of spiders and the dark than were actually frightened of the atomic bomb.

Question: What part does music play in your spiritual awakening in Great Britain?

Answer: The essential difference I notice between America and Britain is that, in the average gospel meeting, people in America sit back and watch and listen to what is going on on the platform. In Britain we have far more audience participation. We make more of community singing than you do here. We have very few special musical items, such as pianists, cornetists, violinists or quartets. For instance, our meetings in the Royal Albert Hall, which probably are typical, last two hours. I speak for forty-five minutes on some great theme of the Christian faith—justification or regeneration—which is quite heavy. The rest of the meeting—the other hour and a quarter—is taken up with Scripture reading and prayer, both of which are fairly short, one carefully selected testimony, lasting ten minutes, and community singing during the remaining time, accompanied by organ or piano—sometimes both. But we've never had any trumpets or anybody to play the organ or piano just for the sake of playing it, interesting as it may be.

Question: Do you use the same type of gospel music that we do in America?

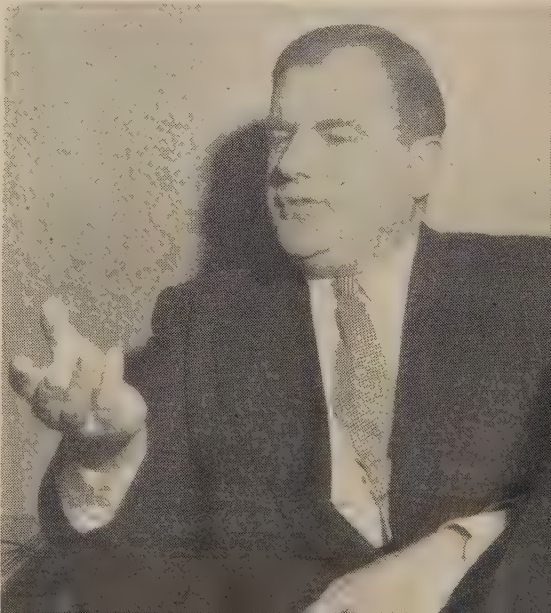
Answer: I have noticed that over here on the Christian radio broadcasts and in church services you seem to favor what we call the old sacred songs and solos



"No . . . emphatically it is not true."

". . . more afraid of spiders than of bombs."

"Revival to us is something quite different."



which were sung by Sankey. Our tendency is to go back before the Sankey era to the great hymns of the evangelical awakening under Wesley. If I may say so, these numbers—"Jesus, Lover of My Soul," "Jesus, I Will Trust Thee" and "Rock of Ages"—are far better from the point of view of theology and scriptural content.

Question: That raises another interesting question. What about the reading habits of evangelical Christians in Great Britain? Have they gone back in the same way to old favorite book titles as you have in your hymns?

Answer: We haven't quite had a square deal because we have been terribly short of paper. Consequently, books have been very difficult to get, and the publishers have been concentrating on new books that would have a quick sale rather than publishing old books for which there might be a questionable demand. They prefer light reading like Billy Graham's *Calling Youth to Christ,* or a little book I got out some while ago, *His Touch has Still its Ancient Power,* which is short and concise and quite easy reading. They'll run off 10,000 or 20,000 copies and sell them. Then they'll switch to something else rather than reprint some of the truly great books of Christianity.

Question: One more question in connection with what is actually happening. Is this awakening that you're seeing in Great Britain typical of what we're seeing here in the United States, or is it something different?

Answer: Revival to you and revival to us is something quite different. If you have a successful series of evangelistic meetings where souls are saved, you would call that revival. In Britain we would call that a successful series of evangelistic meetings. Revival, to our British way of thinking, is a spontaneous work of the Holy Spirit, where people, independently, perhaps, or by preaching or church services, become aware of their sin and aware of the presence of God.

This was the case during Wesley's time, during the great Welsh revival and during the great revival that spread over Ireland in 1859 and '60 and '61. It was a general awareness of God. That's why when people talk about revival in America and revival in England they often talk at cross purposes.

I wouldn't say that we have gone as far in revival as you have, but I would say it is high time we had one. We are praying for it. END

Textbook on Revival

by Ken Anderson

A FEW months ago, I was talking to Rev. Armin Gesswein about present day revival evidences. He has devoted his life to the study of revival, and was used of the Lord in the stirring Norwegian revivals a few years ago.

"You ought to write a book on the subject," I suggested, "so Christians will know God's requirements and procedure of operation along the line of revival in individual communities."

"That book has already been written," Gesswein replied. "It's the Book of Acts."

That terse comment sent me to the Book of Acts with the determination of a prospector who has just staked his first claim. I had a good many strikes against me. I'm not a theologian. I can't quote the Greek alphabet. But I did have a layman's hunger to know what God had to say about this business of real, Holy Spirit revival.

One thing stuck with me throughout the study—the fact that first century Christians, in many ways, were a good deal like twentieth century Christians. Take a look at the first chapter of Acts, verses four through eight. Then, as now, the work of the Lord faced formidable opposition. Consequently, it must have been common conversation for the Christians to say, "If the Lord would throw off the yoke of Roman bondage, then we could evangelize the world."

There was also a selfish motive. It appeared when the disciples asked, *"Lord, wilt thou at this time restore again the kingdom to Israel?"*

I can imagine one of them saying, "Lord, give me the rule over the Hellenistic world. I want to set up my throne in the Acropolis. Let me be known as the Father of Culture."

What was wrong with these men? The same thing that ails the average Christian today. Whenever they thought of the blessing of God, they thought in terms of earthly concepts. Their hunger was not for spiritual power but for physical power. They wanted to rule the earth, not minister to it.

What is the greatest drive in *your* life? Material gain or spiritual gain? Isn't it true you often count the blessings of God by the size of your bank account and the condition of your health and personal well-being?

You'll never be ready, personally, for revival until you have fully *set your affection on things above, not on things on the earth.*

With deep compassion, the Lord said to His disciples, *"It is not for you to know the times nor the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea and in Samaria, and unto the uttermost part of the earth."*

Not until these early Christians grasped the significance of His words were they ready for the great harvest time recorded in the remaining chapters of the Book of Acts.

And so the Day of Pentecost came, the outpouring of the Holy Spirit upon those who had met the first requirement. It was a different Peter who stood and gave witness to his faith that day, not the Peter who had bragged of his own loyalties, not the Peter who had protected his personal reputation at the enemy's campfire.

So vivid was the sense of spiritual enterprise upon these Christians that the rich sold their goods, and distributed to the poor. There was to be no material hindrance to the propagation of the Gospel.

This led to the Ananias and Sapphira episode, recorded in chapter five. The point here, of course, is not that Ananias and Sapphira held back part of their possession, but rather that they allowed deceit to hinder the work of the Holy Spirit.

What would happen in the twentieth century if God dealt with His Church on the basis of first century purity? Congregations across the country would be conducting mass funerals!

Yet purity of action and motive are revival requisites.

When Christians are right with God, they can expect souls to be saved. This was demonstrated in the mass harvest on the Day of Pentecost. But it waited for the conversion of Saul of Tarsus for the full concept of this fact to strike.

If ever a man lived beyond the grace of God, humanly speaking, that man was Saul of Tarsus.

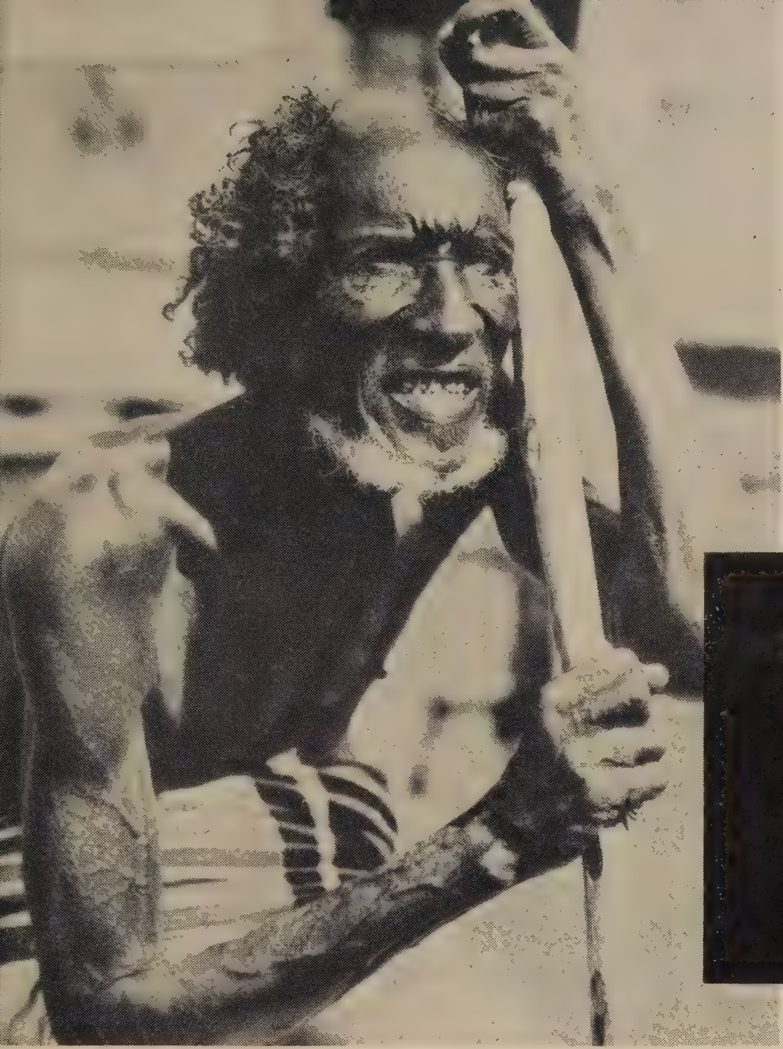
Yet God saved him, just as today He will convict the heart of "notable sinners" if "ordinary Christians" will meet the first century requirements for twentieth century revival.

Revival Christianity is neither subnormal nor supra-normal Christianity. In its legitimate form, revival Christianity is normal Christianity.

Missionary fervor. The discipline of the local church. The relationship of a Christian to his government, however corrupt. Personal soul winning. All fit into the mosaic.

So make God's Textbook on Revival *must* reading for the next few weeks. Read it over and over. Read it on your knees.

Here may well be the key to nationwide—world-wide—revival!



Old witch-doctor Sindibeli scoffed
at the white doctor's magic
until it challenged his own witchcraft.

Jungle Magic Showdown

by Alan Livingstone Wilson

SINDIBELI, the witch-doctor, was disgusted. The cursed white missionaries had opened a "big kya"—a hospital, they called it. The building, made of sun-dried brick with a roof of shiny metal, stood over there at the top of the valley. And, what was worse, some of his patients were using it!

Sindibeli sat on a three-legged stool outside his straw hut, swishing viciously at the flies that crawled over his skinny legs, slashing savagely with his lion-tail swatter. His crafty eyes flashed as he thought over the events of the past six months. How he had laughed when old Ndolu got his sons to lug him on a rough sled to the hospital. He knew the white doctor could do him no good—his magic was not strong enough to counter the spell that had been laid on the old man years ago.

And Sindibeli had laughed still more when the boys lugged the old man back, moaning and shuddering as he lay huddled on the sled.

"Too late," the white *baas* said. "Too late—should have come years ago."

Sindibeli had croaked, "Did you expect the white *mompara* to cure you when even *my* magic failed? Do you not know these white people are fakers? They have a little colored water in bottles that they sell to you. Can a little *muti* cast out the demons? Break the spell? Don't be as the feeble women in your thinking! Only magic can cure magic. Does the white man know our evil spells? Can he understand them like I, who have been dealing with them for many moons? Of course not!"

But they had paid no heed. Sindibeli slashed again at the flies, yelping as he felt the sting on his bare legs. They had continued to go, the fools. Oh, of course, some had professed to be healed. He thought moodily of poor young Mazakula, who had been bitten by a puff adder.

Sindibeli's magic had failed to cure Mazakula, even though he cast his best spells and put on his choicest ointments. But Mazakula had come back in a week or two, radiant and well, with some foolish talk of being pierced with a small, shiny needle. He had praised the strong magic of the stuff that was squirted into his arm. Just luck!

Then Sadsa and Nada, silly girls, had been struck by lightning—one fatally and the other nearly so. Rushed to that cursed place, she, too, had come back, well and smiling. Nothing to that! Sindibeli scowled. He was losing money. He thought moodily of the fat goats he had earned by casting bones, by putting spells on enemies, by smelling-out the guilty ones by his magic trances. He remembered the clinking coins that had changed hands when he smeared black powder into cruel incisions made in the bodies of his patients. And if they died because the magic was too strong, it was nobody's fault.

"Curse the white man!" he muttered, gazing sullenly across the valley at the cluster of white buildings and that shiny roof, its luster dulled a little now by the rust of the heavy rains.

Unwillingly his mind would recall incidents of the past—nearly all of them reflecting credit on the over-worked doctor and his two nurses, one his wife. There was old Kwanzi, whose compound fracture had been far beyond his skill as a crude bone-setter. Sindibeli had succeeded in preventing him from going, at first. He had told him the white man would force the bones back cruelly, and had smeared the wounds, despite Kwanzi's screams, with cow-dung and muttered incantations over the writhing limb. But when the smell of the gangrenous limb could be noticed yards away, he had pretended not to notice the determined attempts of the man's relatives to take him to the "faker's kraal."

He had candidly not expected to see Kwanzi again; he could see the limb was

(*Continued on page* 62)

High point for Bible conference-goers is the spiritually thrilling end-of-conference fagot service where songs, testimonies and inspiration lead

Summer Bible Conferences Can

Part of the fun at most Bible conferences is the hiking along wooded trails where old and young alike find nature refreshing.

> Ever been to a summer Bible conference? If you haven't, perhaps you think of them as "all work and no play." But they offer you a balanced diet of spiritual refreshing along with restful relaxation.

COMES summer, and you're ready for a *real* vacation. You feel the need for physical relaxation.

But you're a Christian, too, and you feel the need for spiritual strengthening.

What's the solution? How can you supply both your physical and spiritual needs? The answer is so obvious that you may have overlooked it: *Go to a Bible conference.*

In addition to inspiring services and stimulating fellowship, the well-planned Bible camp or conference offers ample opportunity for healthful recreation: swimming, boating, hiking, fishing, games that offer both participant and spectator needed diversion. Or you can just sit around and read or write.

In these days of stress and strain, there's no better way to combat the threat to home life—even Christian home life—than to take the whole family to a summer Bible conference. The experiences you share will draw you closer together.

Study the advertisements in this issue—the free listing of camps and conferences beginning on page 53.

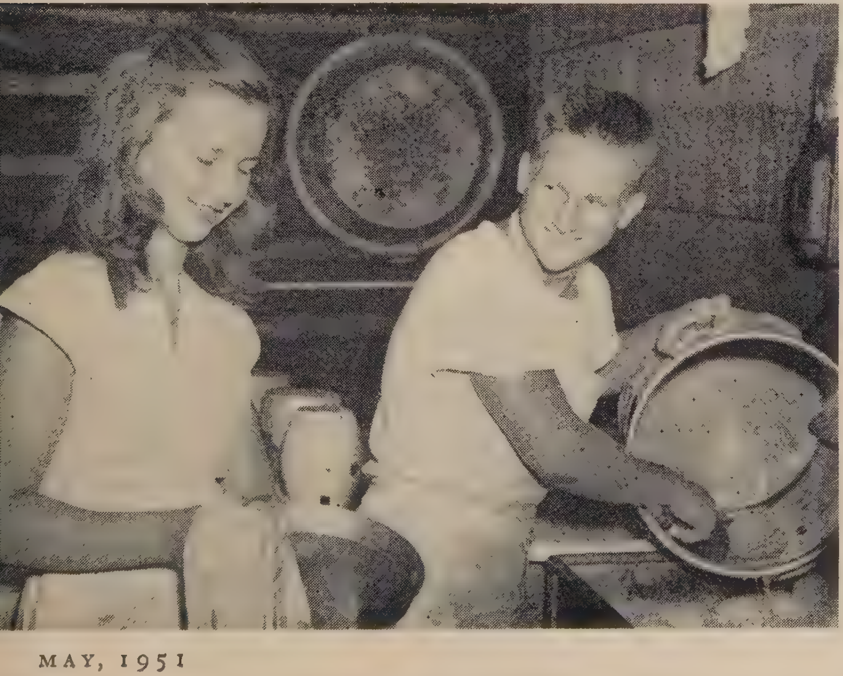
And then take the whole family to the spot of your choice for a Christian vacation you'll long remember. END

a dedication of life to Christ for many.

Be Fun

More and more Christians are making the yearly Bible conference a family tradition. Most conferences have a schedule that keeps youngsters occupied while parents attend other features.

Many young people spend the entire summer at camp, meet expenses by working part time. During off-hours they have time for play and attending meetings.



Summer vacations aren't complete without time for much-needed relaxation for busy Christian workers.

ONE OF THOSE DAYS

by Helen R. Cook

Josie always looked forward to Sunday—until the day her son came home with his new wife.

JOSIE Thorton awakened suddenly one morning, aware of a tense, heavy feeling in the pit of her stomach. Unable to account for her uneasiness, she lay motionless, her normally cheerful face wrinkled in a frown.

What day is this? she asked herself. *Oh, yes—Sunday!*

She jumped out of bed and shook Will by the shoulder.

"Will!" she whispered. "Will Thornton, wake up! Have you forgotten?"

"What's 'at?" One eye opened slightly.

"Don't you remember? El and that—Lorna are here."

"Um-hmm." Will yawned. "And I'm glad. Dr. Thornton is my youngest, remember?" He was teasing now. "Weren't you glad to see El and his pretty new wife, Josie?"

"Of course, silly. It's just . . ." The words trailed off. A man couldn't understand.

"Pretty" was scarcely the word for Lorna, Josie decided as she dressed quickly and tip-toed downstairs. "Striking," perhaps, or "chic," but not "pretty."

Automatically, she flew about the already immaculate house, straightening pictures a fraction of an inch, rearranging the bouquet on the dining table.

But mentally she was reliving the moment last night at the station when that tight knot had settled in her chest. El had stepped from the streamliner, looking as gay and handsome as ever. She had been happily engrossed in trying to realize that he was a full-fledged doctor now, ready to enter his own practice. She had not seen the poised young woman standing near him. Not until El put his arm around the girl and said jubilantly, "Mom, Dad—I have a surprise! This is Lorna, my wife. Isn't she wonderful?"

Josie, mixing meat loaf, gratefully remembered Will's hearty response. Momentarily speechless, she had stared at the sophisticated stranger who was her son's wife. Josie had wanted El to marry. But she had pictured him marrying a home town girl! She had known the other in-laws all their lives . . . had known their Christian stand. But El hadn't even mentioned whether his wife was born again!

Her reverie was broken by the simultaneous sounds of the telephone and feet on the stairs.

"I'll answer the phone, Mother," El called.

"Good morning." Lorna stood in the doorway.

"Oh, good morning—Lorna." Josie spoke self-consciously. *Compared to hers, my voice sounds—provincial,* she thought.

"That was Sis calling." El came into the kitchen. "Things are a mess at the farm. She's sick with flu and a head cold. And the water system is on the blink. Ned and a plumber are repairing it."

"What about Baby?" asked Josie anxiously.

"Jackie? He's fine, but Sis is too ill to take care of him. Dad and I are going after him now. You girls will have a chance to get acquainted." A quick kiss for each, and he was gone.

Get acquainted! thought Josie. *Doesn't he know glamorous career girls and middle-aged housewives don't speak the same language?*

"Where does El—do you plan to live?" Josie attempted politely.

"Elliott wants to practice here," said Lorna. "But I'm not sure . . ."

You can't penetrate that shell, mused Josie. She felt sure her daughter-in-law was as relieved as she when the men returned, carrying the delighted child.

Breakfast was not as good as it would have been an hour earlier, but Josie tried not to care. Little Jackie, intrigued with the novelty of Grandma's house, refused to eat. A sudden crash followed by a wail brought everyone to the dining room.

Jackie sat on the floor, draped in the water-soaked tablecloth and surrounded by flowers and bits of broken vase.

Josie began to tremble. It was getting late, and this would mean a delay in leaving for Sunday school. Will mopped the floor and table and El expertly changed Jackie's wet garments, while Josie arranged the flowers in a different vase. Lorna made a gesture as if to help, then watched disinterestedly.

At last everything was done. The salad and frozen dessert were in the refrigerator; potatoes and meat were in the oven. In an hour the automatic timer would turn on the heat. Hastily Josie dressed and combed her hair.

Jackie behaved well during church service, but he kept her busy finding things in her purse to occupy him. Once she looked at El and Lorna. As El's eyes met hers, he winked mischievously, but Lorna was staring blankly into space.

(*Continued on page* 30)

"ARISE, *take up thy bed, and walk!"* —Jesus

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Christianity to be effective must minister to the felt needs of the people. Disease, suffering, and ignorance of the simplest laws of health are everywhere prevalent. Christian compassion and mercy demand medical missions, and on the basis of the need alone they are justified. In addition, however, medical missions are the most effective means of opening the door to the preaching of the gospel and the spiritual ministry which is our main business. Every medical missionary is also an evangelistic missionary!

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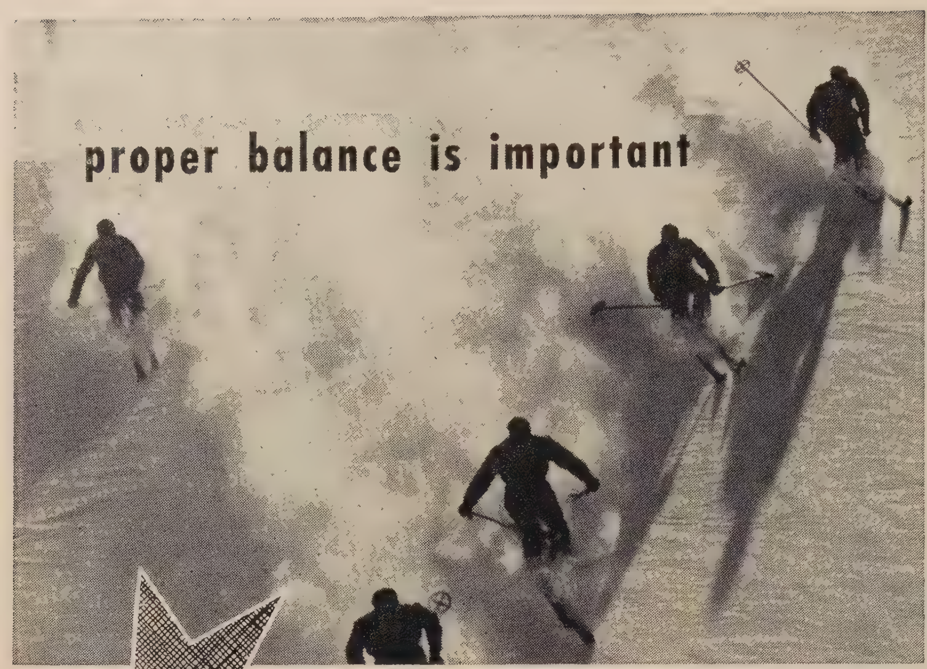

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ONE OF THOSE DAYS

(*Continued from page 28*)

After church, everyone wanted to shake hands with El and meet his bride. Finally Josie took the heavy baby to the car. She was beginning to worry about her meat loaf when the others came at last.

"What's for dinner, Mom?" Elliott asked as they rode through the pleasant streets.

"Nothing fancy, son," she answered. "Just meat loaf, scalloped potatoes, green beans, tomato aspic and home made ice cream and cake."

She thought with pardonable pride of the delicious meal waiting at home. Then she notice a strange expression flit over Lorna's face. *How—countrified that menu must sound!* she thought. *But I don't care. They are El's favorite foods.*

Josie was the first one in the house. The others were coming in when they heard her gasp of dismay.

"What's wrong, Josie?" inquired Will, as they saw her peering unbelievingly into the oven.

"It's this stove, Will!" she said agitatedly. "The meat loaf and potatoes haven't even begun to cook!"

"Let's see, Mother." El edged forward and began to investigate.

"I should say something *is* wrong," he chuckled. "You forgot to turn it on!"

Josie flushed with embarrassment. How foolish she must look! Avoiding Lorna's eye, she began to set the table. Then she put the green beans on to heat.

"Can't I help you?" Josie looked sharply at the girl's piquant face. Was that amusement in her voice?

"Why, yes," she said tartly. "You may put the aspic on the salad plates."

Josie opened the refrigerator, hands shaking, and lifted out the tray of individual molds. What happened she never knew, but the next minute the lovely salads were rolling and splattering across the kitchen linoleum.

Perhaps it was just as well that Jackie chose that moment to fall down stairs head first and begin to scream in surprised pain. In her concern for him, Josie momentarily forgot her own troubles. Only Grandma could touch him, so she sat down in the living room, rocking and crooning words of comfort.

Tactfully murmuring something about going to the store after a salad substitute, Will and El slipped out.

What happened then seemed later to have been the inevitable climax of such a day. She and Lorna noticed it at the same moment—an acrid, pungent odor drifting in from the kitchen.

"The green beans!" she wailed. Running to the kitchen, she snatched the scorching pan from the burner with her bare fingers.

It was too much. Josie stumbled to

the table and gave way to convulsive sobs. She was unable to stop, even when cool fingers bandaged her burned ones. But the words the girl was speaking shocked her back to control.

"What did you say?" she gasped incredulously.

"I said I'm glad it happened." Lorna was smiling—yes, smiling at her.

"How—how *could* you?" she whispered.

"You don't understand." Lorna knelt beside her and took her hand. "You can't imagine—how I've dreaded meeting you!"

A stupefied look spread over Josie's face.

"You see," continued Lorna, a tremulous note in her voice, "ever since I've known El, he's raved about what a marvelous cook you are, what an efficient housekeeper, what a conscientious mother, what a wonderful Christian . . ."

Josie made a little deprecating sound, but Lorna rushed on.

"I wouldn't even marry El at first," she said, "because—well, no one could compare with a paragon like that! My father and I—we never really had a home—and I've been a Christian only six months. So all those are new to me."

Amazed, Josie patted her hand.

"Then when we came I saw it was all true—and that you were disappointed in me."

"I understand, dear." Josie was herself again. "I've been a silly fool. Why, child," she leaned forward and cupped Lorna's chin in her hand, "I was as frightened of you as you were of me! It doesn't matter about all this . . ." and her wave included the smoke-filled room and the red-blotched floor.

"This was just one of those days!"

"Mother, you're wonderful!" cried Lorna, and Josie noticed how pretty she looked as she spoke.

"Will you teach me everything, if I can persuade El to settle down here in town?"

END

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We urge that you read the entire Gospel of John for your introduction to this One who "came into the world to save sinners." If you desire additional information or counsel, write to us. Your letter will be treated personally, prayerfully and in confidence.

—The Editors

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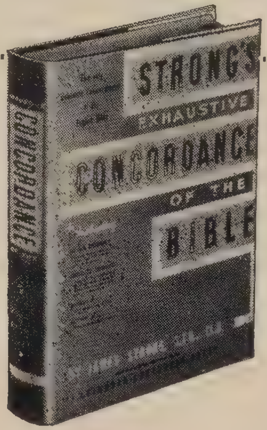

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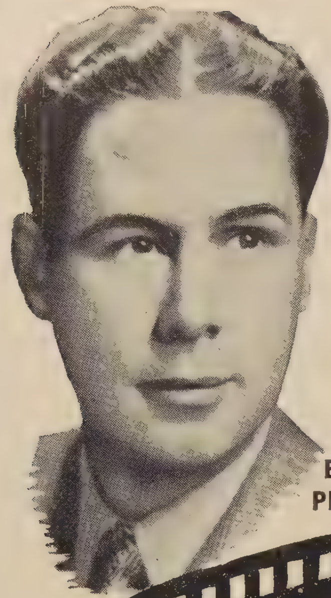
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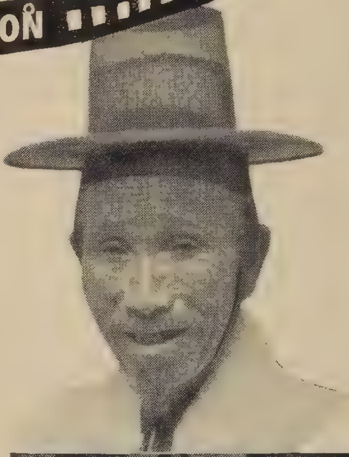

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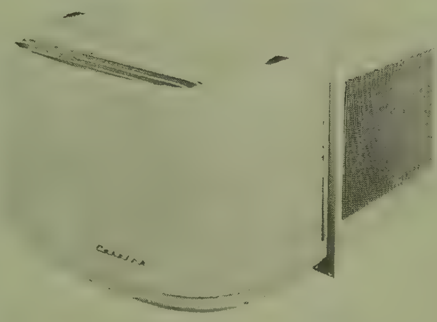

For further information on Air Conditioners, check item No. 581-A on the next page.

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- ☐ 54-1 Bride's Bible
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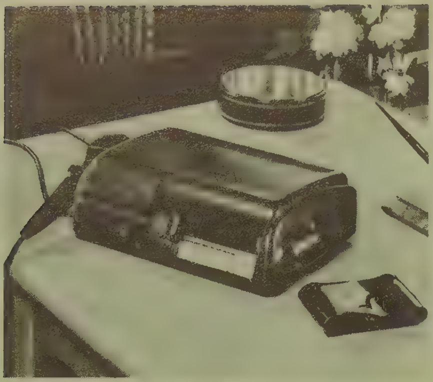

For further information on Dictaphone Time-Master, check item No. 581-B below.

the pastor can record his ideas when they're fresh in his mind, take care of a pile of letters in a jiffy, expedite the many clerical details that would otherwise chain him to a desk. And at her leisure, his secretary—or another helpful worker in the church—will be able to transcribe the material quickly and easily.

The Memobelt is the heart of the Time-Master. An endless belt of thin, flexible, unbreakable plastic, it assures clear recording and reproduction. It is easy to use and transcribe, to mail and file—and is inexpensive.

With the Memobelt, the secretary can control volume, tone and speed to her taste. She can backspace instantly and automatically, repeating as little or as much as she wishes. A positive correction system makes it simple for her to correct mistakes and determine length of letters or other material. She has her choice of light, inconspicuous hearing devices.

Only 4¼" high and of letterhead size, the Time-Master is so portable that it can be taken anywhere. It can be used on any standard AC or DC power supply, without extra accessories. Ministers will find this feature valuable if they wish to record conferences or counseling sessions for further study.

The Master-Mike is easy to use as well. Press its lever and talk—every word is recorded. Also with a flick of the switch you can record telephone conversations, giving you a permanent record of both sides of any important call.

The Dictaphone Corporation, New York, N. Y., will send further information on their Time-Master on request. Check item 81-B on inquiry sheet.

Fold-O-Leg Tables

Churches, classrooms, recreation and social centers, banquet halls and cafeterias make extensive use of folding tables like the model illustrated here. The reason: Fold-O-Leg tables are designed for ease of handling. Although they are sturdy and well-built, weight has been reduced to a practical minimum.

Legs fold under for easy stacking in small space. Tops are of tempered masonite presdwood, fir or birch plywood, formica and plastics in many colors.

The new combination level-stack corner plate and round corner keep tables level and steady when they are stacked for storage, at the same time preventing corners from meshing. Appearance is improved, safety increased because sharp corners are eliminated.

Each leg assembly is thoroughly welded into one strong unit. A pedestal arch and extra cross bracing reinforces the leg unit. This construction prevents Fold-O-Leg tables from bending under hard use. Also, correct pedestal arch width prevents tipping.

Fold-O-Leg tables have a full 11" knee clearance. The table load rests directly on the leg top cross bar, giving these tables maximum load-carrying capacity.

If your church or school is not among the institutions that enjoy the benefits of folding tables, contact the manufacturer of Fold-O-Leg tables: Mitchell Manufacturing Company, Milwaukee, Wisconsin.

For further information on Fold-O-Leg tables, check item No. 581-C listed below.

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PRODUCTS ILLUSTRATED
☐ 581-A Air Conditioners
☐ 581-B Dict'ph'ne Time-Mast'r
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I would also appreciate information on:

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Do You Want Information?

Just check the squares opposite the items listed here. On the reverse side of this page, fill in your name and address, tear off on the line shown above and mail to "Christian Life" magazine. We will do the rest by asking those concerned to get in touch with you by mail. No obligation to you, of course!

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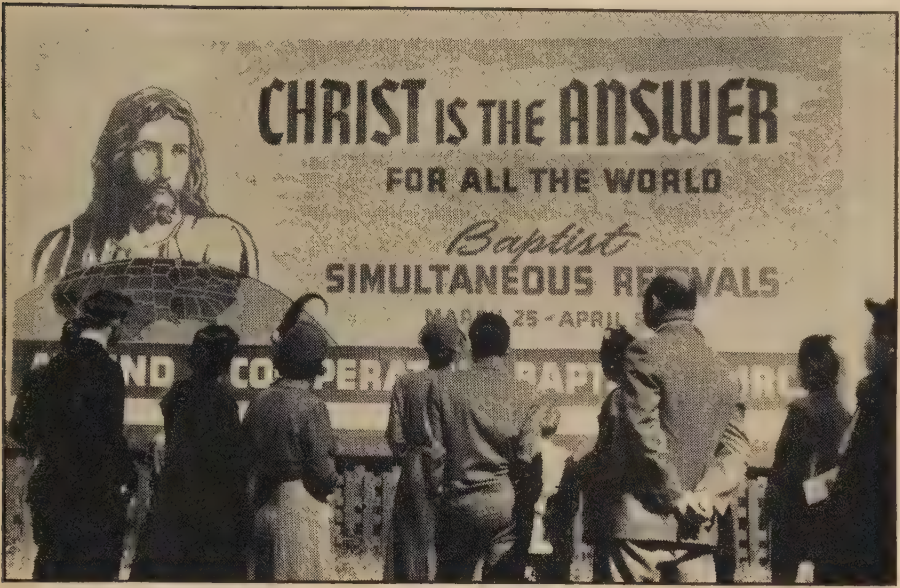


Poster Tells Story of Crusade
Churches throughout the East cooperated

▸ NATIONAL

Tide of Evangelism Still Sweeping U. S.

But Revival Must Wait

AMERICA PROBABLY WAS STILL far short of experiencing national revival, but the land was being saturated with the gospel message as never before.

Billy Graham concluded his Fort Worth campaign Easter Sunday afternoon with a huge rally in the stadium of Texas Christian University. A throng estimated at 36,000 turned out.

Similar blessing was resting upon the ministry of Merv Rosell in Dallas and earlier in seven Iowa cities—Waterloo, Marshalltown, Oskaloosa, Boone, Clarinda, Sioux City and Des Moines.

"I firmly believe Iowa is on the verge of a great state-wide spiritual awakening," Rosell declared. "I am convinced that it is possible that all of the ninety-nine counties can be moved for God. If any state in the land is ready for a great moving of the Spirit of God, it is Iowa."

Cy Jackson of Des Moines, regional Youth for Christ vice-president, announced that 100 simultaneous campaigns would be held next fall in Iowa, Nebraska and Colorado.

Horace F. Dean, president of Christ for America, was laying siege particularly to the states of Montana and Wisconsin. Skilled gospelers were scheduled to follow through with campaigns in various centers of the two states during 1951.

Southern Baptists held simultaneous revival efforts in many churches east of the Mississippi River March 25 through April 8. In Jackson, Mississippi, 280 cottage prayer meeting groups convened to seek God's blessing upon the gospel drive.

Inter-Varsity Christian Fellowship, usually skittish about mass evangelistic efforts, broke precedent to conduct a series of missions to university students.

Youth for Christ, never marked by reserve, plunged along in its Million Souls Crusade.

Then there were the many efforts directed at special groups and age-levels—Child Evangelism, Young Life Campaign and a hundred others. None were retreating in the effort to conquer souls for Christ.

Glowing reports have been received about campaigns conducted in San Diego by Dr. T. W. Wilson, in Central Florida by Dr. Joe Henry Hankins, in the East by Charles H. Smith, in Dallas by Dr. William Ward Ayer, in New York by Dr. Bob Jones, Sr.

Dr. Jones paused long enough to express himself on the current wave of revivalism. "Ninety-five per cent of the decisions for Christ are being made by church members who have never been converted," he declared.

He advised young evangelists against expecting their campaigns to snowball into "a great ingathering of members."

Dr. Hyman J. Appelman concluded effective campaigns in both New Castle, Pennsylvania, and Stockton, California.

Using Irwin Moon's refurnished "Sermons from Science" equipment, George Speake and Keith Hargett were illustrating Bible truth through scientific means in twenty bases of the U. S. Air Force.

Busy committees in both New York City and Washington were planning for super-campaigns featuring Billy Graham.

New evangelistic programs were being launched on both television and radio.

Few Americans were untouched by gospel witness. It remained only for believers to forget their party differences. Maybe then national revival could come.

Seeks 10 Million to Pray

A NATIONAL PRAYER CRUSADE, to be known as the American Prayer Force, has been launched by the Rev. Allen R. Blegen, director of the Lutheran Gospel Hour.

Blegen, known as a fervent evangelical, had expressed the hope that ten million persons could be enlisted in the interdenominational movement, now emanating from Chicago.

New Lodge for Young Life

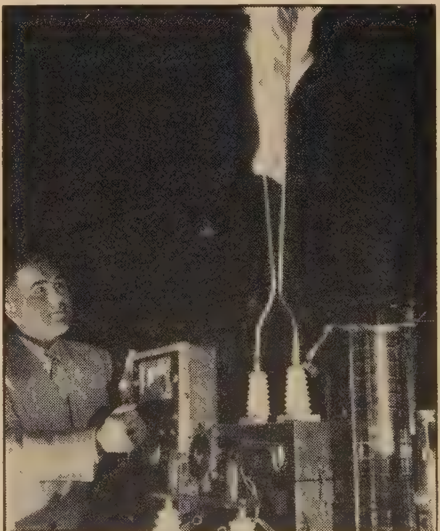
PURCHASE of property valued at over $400,000 was announced at press time by Young Life Campaign, burgeoning youth movement headquartering in Colorado Springs.

The new property, a 1,600 acre former recreation center near Buena Vista, Colorado, includes fifty-eight buildings, swimming pool, a 100-horse corral and tennis courts. Formerly known as Round-up Lodge, it will be given a new label through a national contest among Young Lifers.

Seek Revival in New England

CONTINUOUS REVIVAL IN NEW ENGLAND is the primary goal of faithful intercessors who meet each noon from 12:10 to 12:50 in Boston's Tremont Temple.

Outstanding evangelical ministers deliver brief messages. Then the group prays for the scores of requests that are sent in from all parts of the Northeast.



Scientific Sermon
It was the first step to the gospel

YOU CAN'T READ THIS

"GAMA ALLAH YA YI KAMNAR DUNIYA, HAR YA BA DA DANSA, HAIFAFFE SHI KADAI, DOMIN DUKAN WANDA YANA BA DA GASKIYA GARESHI, KADA YA LALACE AMMA YA SAMI RAI NA HAR ABADA." (Yoh. 3: 16)

. . . But She Can!

It is the God-given task of the S. I. M. to supply the African people with the Word of God in their own tongue. Converts in turn become "missionaries" to their own people.

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- **Kabo Girls' School** *takes outcast, unwanted girls and leads them in the paths of Christian womanhood.*
- **Africa Challenge Literature Fund** *is seeking to send the Gospel and Gospel literature by colporteurs into the highways and byways of Africa.*

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A Bible poster used during the regional convention of the National Association of Evangelicals in Los Angeles is admired by two executives. Left to right: Dr. Henry Hedrick, NAE Los Angeles regional representative; and Dr. Frederick C. Fowler, NAE president, who was the principal speaker.

Dr. Wesley G. Huber, executive secretary of the Evangelistic Association of New England, leads the prayer service. He is assisted by the Rev. William Marson, assistant pastor of Tremont Temple, and the Rev. G. Vaughn Shedd, executive secretary of the Lord's Day Alliance of New England.

Conference Heads Unite

THE NEWLY FORMED Association of Bible Conferences and Camps came into being when representatives of several widely known Bible conferences and Christian camps gathered at Park-of-the-Palms, near Keystone, Florida.

Among those present for the first meeting were Alfred A. Kunz, of Deerfoot Lodge; Ben F. Gordon, of Gull Lake, Michigan; John A. Duff, of Cedar Lake, Indiana; A. L. Philippi, of Lake Louise, Toccoa, Georgia; Rev. Leon F. Taggart, of Tri-State, Port Jervis, New York; Dorothy Mewha, of Harvey Cedars, New Jersey; Rev. George Curtice, of Children's Bible Mission, Lakeland, Florida; John Minder, of Lake Swan; and James E. Hill of Stony Brook, Long Island.

The gathering was instigated by Gordon F. Purdy, director of Park-of-the-Palms and Camp-of-the-Woods in the Adirondacks.

▸ WORLD

The Shame of Colombia

SOME OF THE missionary properties siezed in Roman Catholic-dominated Colombia have been put to vile use, according to recent reports which have been received in Washington.

At least one of these former Christian residences is now being used as a house of prostitution by the Colombian Army officers, the U. S. Government has been told.

Captive wives and daughters of political opponents and of Christian families have been forced into unwilling prostitution by Army officers, it was stated.

Red Plot in India Bared

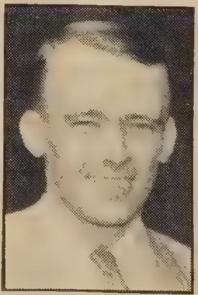
A PLOT BY COMMUNISTS to exploit Christian-Hindu tensions in Travancore-Cochin for their own purposes was bared at Ernakulam, South India, with the arrest of two top leaders of the Kerala Communist party.

The leaders—Kumara Panikker and Gerghese Vaidyar—were arrested by armed police following their arrival from a secret resort. Police authorities said that the two Communists had in their possession a complete blueprint for fomenting discord between Christians and Hindus.

Communist agitators are believed to have been implicated in several recent incidents in the state, involving thefts from temples or churches as well as damage to the properties.

Missionary Dies in Red Prison

ALTHOUGH AMERICAN and other missionaries to China were leaving that land as fast as they could get exit permits, the Reds helped write the name of another martyr on a lengthening list.



WALLACE

Latest victim was Dr. William L. Wallace, Southern Baptist medical missionary, stationed for many years at Wuchow's Stout Memorial Hospital. On February 10, Dr. Wallace died in prison, where he had been held since December by Chinese Communists. The Red authorities gave no reason for his death.

Last December 19, Dr. Wallace was awakened from sleep by Communist soldiers, who knocked at the hospital gate and said they had a sick man needing attention. Once inside the hospital grounds, they surrounded Wallace's house and "found" a pistol under his mattress. They tried to get him to sign a confession after marching him off to jail. He refused. They called a "denunciation meeting," but not one Chinese came forward to condemn him. The Reds then arrested six members of the hospital staff as "reactionary pro-Americans." None of them has been heard from since.

The Reds paraded Dr. Wallace through Wuchow and the surrounding countryside carrying a derisive placard, then sent him back to jail in a state of collapse.

Even Roman Catholic missionaries at Wuchow paid high tribute to Wallace's "never-ending round of charity."

State Department officials, investigating the missionary's death, were tight-lipped, but admitted that "many American missionaries" are being held in jail in China.

However, it was learned that American diplomats are seriously concerned over the wave of persecution that has been visited upon American missionaries.

Winnipeg Convention

THE THIRD ANNUAL national Sunday school convention of the Pentecostal Assemblies of Canada was scheduled to be held May 1-6 in Winnipeg's Calvary Temple.

Directed by the Rev. James Montgomery, national director of the denomination's Sunday school department, the gathering will attract delegates from all Canada.

Featured speaker: the Rev. Paul Copeland of Springfield, Missouri, Sunday school director for the Assemblies of God.

Face Expulsion from Spain

A YOUNG CUBAN Protestant pastor, speaking for himself and two Protestant missionaries, declared recently in Madrid that if the Spanish government wants them to leave the country, "it will have to expel us by force."

The Rev. Ruben Lores, pastor of the church in Tangier, has been visiting missionaries Marie Bolet and Natividad Bodriguez, also Cubans, with his American wife, Danna, and their daughter.

Lores said that he and the missionaries have been invited to leave Spain as undesirables. A Spanish police official denies that the trio is being expelled.

Missionaries Jim Savage, left, Bob Savage, center, and Bill Gillam sing in a Youth for Christ rally in Chiclayo, Peru, sponsored by Nazarene and Pilgrim Holiness missionaries. God gave forty decisions in the two days of meetings, it was reported.

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My Counsellor
JULY QUARTER

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RADIO KIDS OF THE AIR
Learn the story behind the popular Radio Kids Bible Club broadcast that keeps thousands of boys and girls glued to their radios every Saturday morning.

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Was the fastest, smartest horse at Lazy W Ranch really a quitter? You'll find the answer in Bernard Palmer's latest story of born-again Christian Skip Bailey and his wonder horse, Golden Boy.

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Does young Clint Farwell succeed in saving the life of the mysterious wild collie? Get the answer in this thrill-packed serial beginning in September.

● The above are just a few of the exciting features in MY COUNSELLOR next quarter. OTHER FEATURES: Crossword, kriss-kross and quiz-type puzzles, Counsellor's Corner for reader contributions — all with a strong Bible-centered purpose. MY COUNSELLOR shows spiritual truths in action in the lives of boys and girls.

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JULY QUARTER

"KILLER" KENDALL
Fans were floored when "Killer" Kendall announced he was entering the Lord's service. The inside story of why the Toronto football player—tagged for stardom in professional ranks two years ago —suddenly gave up football.

SCHOOL WRECKED MY FAITH
An intimate account by a girl whose faith in God was undermined at a supposedly Christian college, and how she once again became a happy Christian.

THE EMERALD NECKLACE
John Rowland meets Kathryn Lockwood in San Francisco and finds himself involved in a jewel theft and a kidnaping. A special serial condensation of the new Elise Frazer novel.

HOW I ESCAPED THE IRON CURTAIN
The true account of Lubomir Loucky's dangerous get-away from Communist territory. Don't miss this suspenseful story of God's providence.

● The above are just some of the many fine feature stories in POWER next quarter. Attractive, modern styling and illustrations —along with forceful, down-to-earth language— help to make POWER America's leading Sunday School paper for teen-agers and young adults.

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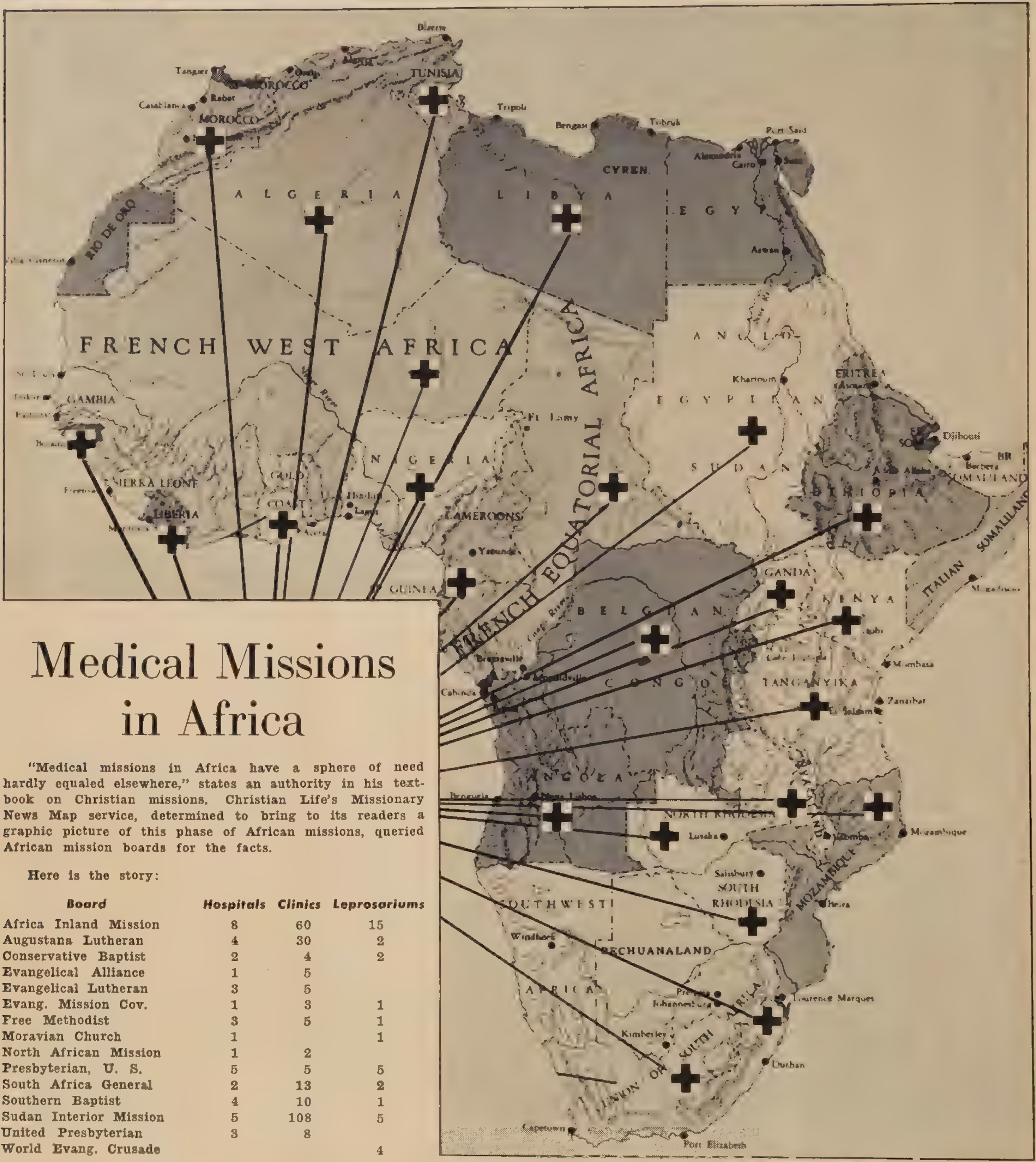
Christian Life MISSIONARY NEWS MAP Christian Life



Medical Missions in Africa

"Medical missions in Africa have a sphere of need hardly equaled elsewhere," states an authority in his textbook on Christian missions. Christian Life's Missionary News Map service, determined to bring to its readers a graphic picture of this phase of African missions, queried African mission boards for the facts.

Here is the story:

Board	Hospitals	Clinics	Leprosariums
Africa Inland Mission	8	60	15
Augustana Lutheran	4	30	2
Conservative Baptist	2	4	2
Evangelical Alliance	1	5	
Evangelical Lutheran	3	5	
Evang. Mission Cov.	1	3	1
Free Methodist	3	5	1
Moravian Church	1		1
North African Mission	1	2	
Presbyterian, U. S.	5	5	5
South Africa General	2	13	2
Southern Baptist	4	10	1
Sudan Interior Mission	5	108	5
United Presbyterian	3	8	
World Evang. Crusade			4

At first glance, the totals of 43 hospitals, 258 clinics (or dispensaries), and 39 leprosariums seem reasonably adequate. Yet, only 83 medical doctors are in Africa under all these boards to staff them!

When the numbers of people treated are considered, the figures are even more staggering. Each board was asked to estimate the number of people treated in their medical units during the past year. The figures total over 6,700,000.

Other types of medical units besides hospitals are operated by several of the mission boards. The Southern Presbyterians, for example, have two dental clinics. South Africa General Mission has a program of occupational therapy for the blind, while the Moravian mission has two maternity hospitals. The Augustana Lutheran board also has a training school for hospital assistants.

Nearly every mission leader stated that medical missions are tremendously important today. First, they create otherwise difficult openings for the preaching of the Gospel. And, in addition, they perform a very necessary and effective Christian service.

DENOMINATIONS

7 Million Southern Baptists

MEMBERSHIP in the 27,788 churches affiliated with the Southern Baptist Convention passed the seven million mark for the first time in 1950 to reach 7,079,889, a gain of 318,624 for the year, according to information compiled by Porter Routh, statistician.

The gain in membership was made possible by a record-breaking number of baptisms during the year—276,085, a gain of 41,193 over the preceding year. Routh reported that 23,629 churches in the convention reported a gain of at least one baptism.

Sunday school enrollment hit a new high of 5,024,553, a gain of 8.2 per cent over the preceding year.

GARB to Meet

THE TWENTIETH annual conference of the General Association of Regular Baptist Churches will be held May 14-17 in Oakland, California. Sessions are scheduled for the Oakland Municipal Auditorium.

Featured speaker of the conference is the Dr. Lee Roberson, pastor of the Temple Baptist Church, Chattanooga, Tennessee.

EDUCATION

Plan Sunday School Advance

SIX CONFERENCES, called to discuss ways for expanding the Sunday school programs in 300 churches, have been scheduled for Chicago.

The meetings, in different evangelical churches, have been sponsored by the Greater Chicago Sunday School Association, which represents eighteen Protestant denominations.

5 Million Miles

EVEN ADVERSE WEATHER conditions that almost paralyzed highway traffic did not stem the flood of visitors to Springfield, Missouri, for the nation's biggest Sunday school convention, March 13-16.

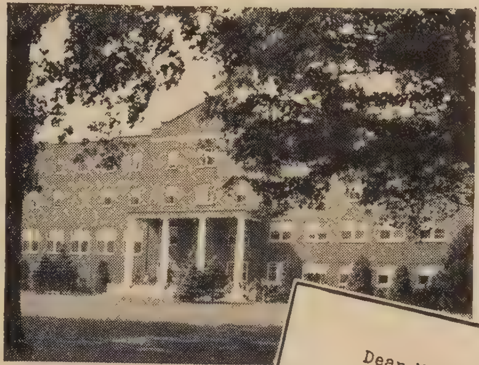
Springfield's largest auditorium, the Shrine Mosque, was far too small to hold the visitors. Overflow crowds spilled over into two of the city's churches. Top attendance for one evening reached 5,900.

Exceeding all previous records, a registration figure of 6,034 was chalked up for the Assemblies of God Ninth National Sunday School Convention. Aggregate attendance reached more than 45,000 for the eleven sessions.

Delegates traveled a total of five million miles to make the round trip to the "Queen City of the Ozarks" from their homes scattered across the forty-eight states of the nation, Canada, Alaska and several foreign countries.

Most significant was the presence of representatives from at least fifteen different denominations who came to observe the Sunday school methods employed by the Assemblies. Most of the sessions were conducted by members of the Sunday School Department of the Assemblies of God.

The lower level of the Mosque was transformed into a "Sunday School World's Fair" including twenty-eight booths displaying model Sunday school rooms, visual aids and other materials and literature.



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So Mom, you needn't worry about me--I'm really contented and even though I'm not homesick, I'd still like a box of your cookies any time!

Carol

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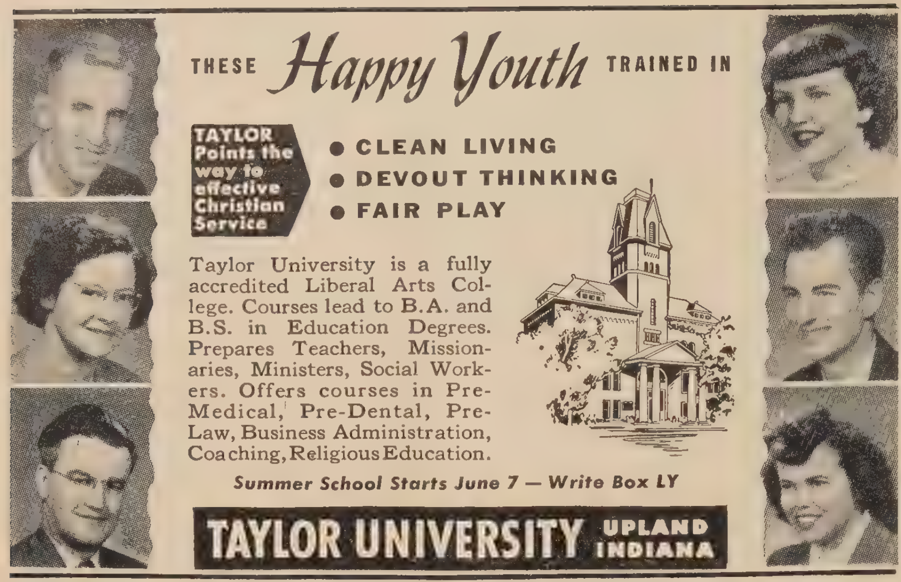
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The bass-baritone already has a wide audience on records, having recorded for Al Smith's Singspiration series and other concerns.

Name Maier's Successor

THE REV. ARMIN C. OLDSEN, professor of religion at Valparaiso University, has been named to succeed the late Dr. Walter A. Maier as radio preacher on the International Lutheran Hour, it was announced by Dr. Eugene R. Bertermann, Lutheran Hour director.

Third Important Anniversary

WHAT DIRECTOR Theodore Epp calls "our third important anniversary" is celebrated this month by the Back to the Bible Broadcast.

Nineteen years ago, in May, Epp entered the ministry. Twelve years ago this month the coast-to-coast broadcast began. This year, on May 6, the broadcast, originating in Lincoln, Nebraska, adds 225 stations on the National Broadcasting Company network to its previous coverage.

▸ MISSIONS

Victories in Cuba

AMONG the converts of the Free Methodist Cuba Crusade completed recently by Mervin Russell and his World Youth Crusade team were a Cuban soldier, an eighty-four-year-old man, a prostitute, and "one of the hardest, meanest men in the town of Ceiba."

In the Camaguey street meeting converts numbered fifty. The evening service was disturbed, Russell reported, by a mob of 2,000 Roman Catholics led by a dozen priests. The paraders marched in front of the church for forty minutes beating drums, honking horns, shooting fireworks, lighting magnesium flares, shouting "Allelujah!"

Christians inside the church behind bolted doors sang "There is Power in the Blood" until the demonstrators departed. Then the church doors were opened and the building filled to capacity. Twenty-five decisions for Christ were reported.

Shantung Miracle Grows

FIVE LOAVES and two fishes were used by the Master to feed the multitude on the shores of Galilee. Nineteen hundred years later, in the yellow hills of Shantung Province, five orphan boys and two dollars were implements in a modern miracle accomplished through a devout disciple of Christ.

In March, 1916, the Home of Onesiphorus was founded by the Rev. Leslie M. Anglin and wife. To them came a stream of Chinese orphans whose lives were indelibly inscribed by the example and teaching of the sainted pair.

Today more than 2,000 young people have been trained and are serving as Chinese Christian leaders.

Calls have come for the establishment of similar homes in various parts of the world. One, known as the Near East Boys' Home, is serving the desperate needs of displaced Palestinian Arab boys.

Missions Merge

THE TELEGU Village Mission and the India Mission, both inter-denominational missions working in central and south-central India, have completed amalgamation proceedings.

The affiliated organizations will represent about 60 missionaries and 130 native evangelists and pastors.

Congress of Prayer Bands

TRAVELERS from points as far distant as Florida and Illinois jammed Carnegie Hall in New York City for the 1951 Congress of Missionary Prayer Bands, sponsored by the Missionary Training Institute of Nyack, New York.

Needs of the mission fields of the world were presented by students dressed in the garb of various lands.

Wesleyans Invade Haiti

A SIX-MAN gospel team left Miami early in April to conduct a thirty-day evangelistic tour of the Republic of Haiti. The project, known as the Haiti Youth Crusade, is sponsored by the Young People's Department of the Wesleyan Methodist Church.

PRESS

Protest Postage Increase

AN APPEAL for continuation of the mail subsidy for religious publications which has been in effect since 1879 was made recently to the U. S. House of Representative post office and civil service committee by representatives of thirty-eight Protestant publishing houses.

Five witnesses appearing jointy on behalf of the church-owned publishing houses told the committee that a proposed doubling of the second-class mail rates would cost their denominations one million dollars a year.

The bill also would double the postcard mailing rate and the one-cent pre-canceled rate, both heavily used by religious groups.

3rd Fiction Contest

A THIRD international Christian fiction contest, offering prizes totaling $5,000 has been announced by the Zondervan Publishing House of Grand Rapids, Michigan. The closing date December 31, 1952.

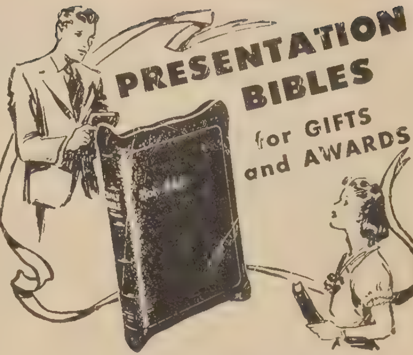
PEOPLE

Apostle to the Deaf

JULIUS K. HOFFMANN, deaf and mute since childhood, used to wonder why he was so afflicted. Then one day he turned to God and found that God could hear him even though he couldn't talk.

A new man in Christ, Hoffmann soon became burdened for other deaf and mute people who needed to "hear" the Gospel.

St. Paul Bible Institute gathered 225 authentic missionary costumes from missionaries around the world for its sixth annual presentation of World Missions night. Here a St. Paul student is fitted with a turban from India. More than 11,000 persons attended three performances of the demonstration. One was held in Minneapolis; two in Duluth.



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Now Hoffmann regularly contacts 24,000 people in forty-eight states, Canada, England, New Zealand and Australia. His work had been organized under the name "Gospel Witness to the Deaf."

Hoffmann works full-time as a printer in St. Paul, Minnesota, carrying on his specialized ministry in his spare time. His goal: To reach the 125,000 deaf in the United States and Canada with the Gospel.

Montano Heads Mission

DR. WALTER MANUEL MONTANO, statesman, author and ex-monk, has been named executive director of Christ's Mission, Inc., of New York, and editor of the organization's publication, the *Converted Catholic* Magazine. END

Coming Conventions

IN THIS FEATURE, CHRISTIAN LIFE brings to its readers a listing of major conferences and conventions of national and international scope. Requests for information should be sent directly to the organizations at the addresses listed below.

Christian Business Men's Committee International: Fourteenth Annual Convention, Toledo, Ohio—October 17-21. Headquarters: Commodore Perry Hotel. Write: Donald MacDonald, Room 1107, 10 S. LaSalle St., Chicago 3, Ill.

Christian Life Magazine: Summer Institutes of Writing, Montrose Bible Conference, Montrose, Pa.—August 20-25; Winona Lake Bible Conference, Winona Lake, Ind.—August 6-11; Medicine Lake Bible Conference, Minneapolis, Minn.—August 13-19; Lake Okoboji Bible Conference, Arnolds Park, Iowa—August 3-4; Gull Lake Bible Conference, Gull Lake, Mich.—August 7-13. Write: Christian Life Magazine, 434 S. Wabash, Chicago 5, Ill.

Evangelical Free Church of America: 67th Annual Convention, 2nd since merger of Evangelical Free Church of America (Swedish) and Evangelical Free Church Association (Norwegian-Danish), at Winona Lake Christian Assembly, Winona Lake, Ind. June 20-24. Write: Dr. E. A. Halleen, 2950 Nicollet, Minneapolis 8, Minn.

Free Church Youth Fellowship: 11th Annual Conference, Winona Lake Christian Assembly, Winona Lake, Ind. June 18-24. Write: Phil Gustafson, 4211 N. Hermitage, Chicago 13, Ill.

Free Methodist Church of North America: Quadrennial General Conference, Hillsdale College, Hillsdale, Mich.—June 13-27. Write: Rev. Ernest Keasling, Winona Lake, Ind.

Free Will Baptists: Fourth Nation-wide League Conference—July 3-5; National Sunday School Convention—July 6-7; Woman's Auxiliary Convention, July 9-10; National Association of Free Will Baptists, July 10-12—Nashville, Tennesse. Write: Rev. Ramon C. Todd, Promotional Secretary, 3609 Richland Avenue, Nashville, Tennessee.

General Association of Regular Baptist Churches: Annual Convention, May 14-17—Oakland Auditorium, Oakland, California. Write: Rev. Fred R. Brock, First Baptist Church, Petaluma, California.

Gideons International: International Convention, Philadelphia, Pa.—July 18-22. Write: W. W. Gothard, 212 E. Superior, Chicago, Ill.

International Child Evangelism Fellowship: International Convention, Toronto, Ont., Canada. May 3-5. Write Child Evangelism Fellowship, P. O. Box 637, Pacific Palisades, Calif.

International Union of Gospel Missions: 38th Annual Convention, City Mission Cleveland, Ohio—May 19-23. Write: Mr. Clifton Gregory, 801 E. St. Claire Ave., Cleveland, Ohio.

Reformed Episcopal Church: Thirty-Third General Council, St. Luke's Reformed Episcopal Church, Charleston, S. C.—May 23. Write: Rev. Theophilus J. Herter, 232 Wendover Drive, Havertown, Pa. (This meeting of all synods of the Reformed Episcopal Church is held once every three years.)

Southern Baptist Convention: San Francisco, Calif., in Civic Auditorium—June 20-24. Hotel Headquarters—Sir Francis Drake. Write: Porter Routh, 127 Ninth Avenue N., Nashville, Tenn.

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IN THE FAR EAST

MISSIONARIES—Hundreds of *Moody-trained missionaries* are preaching the gospel to multitudes in the war-torn Orient—heart-hungry people, without Christ, without hope. *Pictured are part of the 800 in a Japanese Christian school that Mrs. Daisy Nakada, former Moody student, and others started in 1947—with but 7 pupils!*

TRACTS—While abroad, a Moody representative learned that a Christian worker in Korea was unable to get gospel tracts for civilians. Immediate arrangements were made, through the Institute *Colportage* Department, to supply the quantity needed. *What a privilege to be able to supply half a million tracts and gospel portions to these needy people in their own language!*

FILMS—"Your *gospel-science films* are a key in our hands for opening doors that are locked," states a missionary from Hong Kong. We show them in schools, prisons, hospitals, army camps, churches and gospel halls, reaching tens of thousands." *Pictured is one of the many large groups that eagerly see the films.*

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EARLIER THAN YOU THINK

(Continued from page 21)

from the church. The unsubstantiated claims of some prophetical teachers have made a laughing-stock out of prophecy for some unregenerate people. They point to wild speculations of the past few decades as grounds for questioning the trustworthiness of the Bible.

Even if all-out war should come by 1953, could not the world survive? True, weapons today carry far more potentiality of destruction, but even if unleashed and vast portions of the world are devastated, could not segments of peoples survive, time go on, and the Lord delay His coming? Unless we claim more knowledge than Christ in His humanity, we must at least admit the possibility.

Belief that Christ must come in the next five years, if logically executed, would undercut Christian planning and thereby undermine Christian work, should He tarry.

If Christ is coming in the next half-decade, why should Christian young people get married and raise children? Time spent on courtship, wedding plans, fixing formula and washing baby clothes could far better be expended in handing out tracts in house-to-house evangelism. But if our predictions be wrong, in five years few children would grace Christian homes—a tragic condition, indeed, since most Christians learn the Gospel through the influence of a godly home.

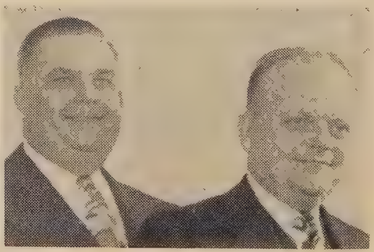
If Christ is coming in the next five years, Christian schools with large building programs are wasting money that should better be spent in direct evangelism. If they don't build, and Christ fails to return, they will be caught with decrepit structures.

Why should Christian young people take four years to secure a college education, if Christ is coming back in five years? Counselors of young people in the 1920's often advised young people to short-cut their education in order to get some Christian service done before Christ returned. Such strategy can only produce a crop of untrained Christian leaders. If we had inside information on Christ's return-date, we could revise our planning to meet the time limit. But since such knowledge has been denied us, we must make long-range plans so that Christian work will not suffer by bad guessing should He tarry many years. As Dr. R. A. Torrey said, "We should plan our life as though Christ were not returning in our lifetime, but live each day as though He were coming that day."

Of course, if we are lax in God's work, the thought of Christ's coming should urge us to greater fidelity. But a surer motive would be death. For though Christ may not come for 100 years, death will certainly come to most people within the next seventy years, especially if all-out war comes.

When Christ urged his followers to watch for His coming, He didn't mean physical awakeness. One could be physically awake, but spiritually asleep. Likewise, one could be physically asleep, yet spiritually awake. For the verb "watch" has the meaning, "rise from inactivity; collect your faculties; be vigilant; be on your toes." What the Lord wants is not star-gazing or physical looking up or date-setting or speculating, but steadfast devotion and service until He comes.

This is the point of several parables Christ related on His coming. The faithful and wise servant, assigned the task of superintending the Master's house during the Master's absence, best shows his



CHRISTIAN LIFE EVANGELISTS

George Edstrom, *left*
W. Douglas Roe, *center*
Harry O. Anderson, *right*

■ Listed below is the May schedule for W. Douglas Roe and George Edstrom, Christian Life evangelistic team in the East:

Braintrim Baptist Church Laceyville, Penna., May 2; Baptist Church, Dudwurhanns, Penna., May 3; Y.M.C.A., Wilkes-Barre, Penna., May 4; Springville Baptist Church, Springville, Penna., May 5; Memorial Park Baptist Church, Vestal, N. Y., May 6-13; First Presbyterian Church, Pittston, Penna., May 15; Jackson Street Baptist Church, Scranton, Penna., May 16; Peckville Baptist Church, Peckville, Penna., May 18; Main Line Youth for Christ, Grace Chapel, Oakmont, Penna., May 19; Fifth Baptist Church, Philadelphia, Penna., May 20; Huntingdon Valley Presbyterian Church, Huntingdon Valley, Penna., May 22; Central Baptist Church, Trenton, N. J., May 23; North Wales Baptist Church, North Wales, Penna., May 25; Lower Bucks County for Christ, Oaklihurst Chapel, Penndel, Penna., May 26; Calvary Baptist Church, Bristol, Penna., May 27; Youth for Christ, Quakertown, Penna., May 28; Allentown, Penna., May 30; Non-Sectarian Fellowship Church, Phillipsburg, N. J., May 31.

■ In the West, Evangelist Harry O. Anderson will represent Christian Life at:

Emmanuel Lawndale Baptist Church, Chicago, Ill., April 29-May 7; First Baptist Church, Washington, Iowa, May 8-18; Baptist Ch., So. Pasadena, Calif., May 20-28.

readiness for his Master's return by a diligent performance of his job. Failure to do the task was failure to watch. Even standing at the door and gazing longingly in the distance to the neglect of duty would displease the Master. He would best prove His love by constant devotion to carrying out his Master's command. Commented Christ, "Blessed is that servant whom his lord when he cometh shall find so doing," not speculating.

Undue speculation on end-times dissipates valuable energies and wastes needed time that could be devoted to the task of evangelism. Naturally, the doctrine of the Second Coming must be presented, but to stretch it out of proportion until it becomes an obsession is to pamper our depraved curiosity and neglect duty. It's an amazing fact that nearly every reference to Christ's return carries with it a practical admonition.

Because Christ is coming back, we are to be holy, pure, diligent, faithful. Therefore we should not be theorizing about the date, but busy preparing others and ourselves for the event. Rather than dreaming in the day, we should be working for the night is coming.

Said C. H. Spurgeon, "Your guess at the number of the beast, your Napoleonic speculations, your conjectures concerning a personal antichrist—forgive me, I count them but mere bones for dogs. While men are dying and hell is filling, it seems to me the veriest drivel to be muttering about an Armageddon at Sebastopol, and peeping between the folded leaves of destiny to discover the fate of Germany. I would sooner pluck one single brand from the burning than explain all mysteries."

The extremes to which end-time guessing can go was reported in a Canadian religious periodical. According to the report, the chairman of a committee, to whom was entrusted more than a million dollars for gospel work, allowed his mind to speculate so much on when and where the Lord would come that he not only set dates but spent thousands of dollars to have Bibles printed in Yiddish, packed them in weatherproof cases and stored them in the rocky recesses of the rock-hewn city of Petra. He contended that in the Great Tribulation the Jews will run for refuge from the persecutions to Petra and will find the thousands of copies of the Bible which he had marked, "For use of the Jews in the Great Tribulation."

But what about the Jews of today? They, together with the millions of people which inhabit the world today, are the responsibility of the church. Evangelizing them will draw us closer to Him for cleansing and power—and will draw others to *Him*, rather than to *us* because of our fancied prowess in prophecy.

Which is better, you may decide for yourself. END

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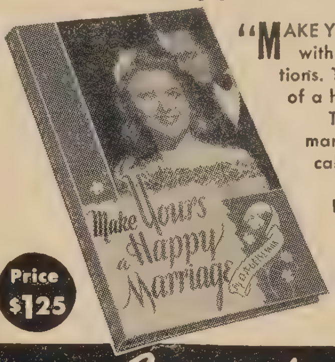
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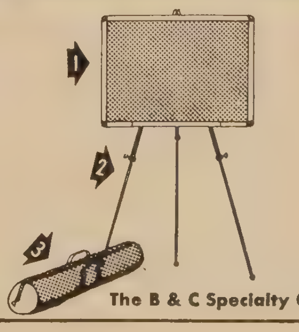

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CHRISTIAN TREND

(*Continued from page* 15)

Entry into political life did not halt Senator Carlson's Christian work. During several years of his service in the House of Representatives, he organized and taught a men's class in the East Washington Heights Baptist Church. Even when he subsequently became governor of Kansas and later a United States senator, he continued to speak at church services.

Another active Sunday school zealot is Senator Clyde R. Hoey of North Carolina, whose tenure as a Sunday school teacher extends over a period of forty years. He attends the Mt. Vernon Place Methodist Church in Washington.

"My faith is unfaltering," declared Senator Hoey. "I am conscious of my own shortcomings and failures, but I am a firm believer."

Another Southern senator, like so many men from that area, speaks forthrightly of his faith in Christ and his confidence in the Word of God:

"I believe in the divinity of Christ and believe that the Bible is the Book of all books and divinely written," said Senator Olin D. Johnston of South Carolina.

"If the American people would turn to prayer daily, the problems of the world would soon be solved. The need of the world today is more faith in God and less worship of earthly things."

A church member since he was eleven years old, Senator Johnston attends Sunday school and church every Sunday. A Sunday school teacher for many years, he now serves as deacon in the First Baptist Church of Bethesda, Maryland, a Washington suburb.

Senator Estes Kefauver, whose investigation into the octopus of interstate crime has elevated him into the class of presidential possibilities, is not active as a churchman. He does speak frequently to religious groups, however.

"Anyone who seeks to live a full life without religious faith is doomed to frustrated disappointment," Senator Kefauver stated. "The faith of the individual, and his practice of it, are essential implements in his pursuit of happiness. The Bible is the guide-book; prayer the line of communication as he seeks to add meaning to his existence."

Unquestionably, the heavily Protestant, theologically conservative South has sent the largest contingent of Christians to Congress. Representative Brooks Hays of Arkansas is credited with stating that of the 156 men comprising the Southern delegation, only two were not church men.

Senator Robertson of Virginia gave this testimony to his faith in Christ: "God . . . sent His Son to be the Savior of those who grasp for a more perfect life exceeding their reach." Senator Rob-

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ertson taught Bible classes for twenty-five years and served as superintendent for ten.

Congressman Don (W.M.) Wheeler, of Georgia, a good friend of Billy Graham, warned that this nation faces judgment unless repentance comes soon.

"Unless the American people return to Christ in a real way, our form of government embracing freedom and liberty under God is doomed, either by conquest from without or dissolution within," he declared. "It is my hope that millions of Americans will speedily return to the true concept of the Christian emphasis placed on the worth of a human being as an individual."

One of the most refreshing statements came from Congressman A. Leonard Allen of Louisiana, whose clear-cut faith will impress all Bible-loving believers.

"I believe absolutely in the divinity of Christ," he said. "He was unquestionably the Son of God and is the Savior of the world. I believe that the Bible is the inspired Word of God. It is not a book; it is The Book.

"Prayer to the life of a Christian is as necessary in the spiritual realm as food is in the physical realm. It is the medium by which man communes with His Creator. These are days when the world too generally has lost sight of spiritual values. The spiritual things of life have too often been choked out by the weeds of commercialism and greed. I think the crying need of America today is to turn back to the faith of our fathers and place our hands into the hand of God and accept His leadership."

Congressman Allen of Louisiana attends Metropolitan Baptist Church when in Washington.

"If my life has been worth anything to anybody," declared this sixty-year-old representative, "it is because the grace of God has made it so."

When O. K. Armstrong of Springfield, Missouri, was elected to Congress last November, the evangelical cause gained another stellar witness. A staff writer for the *Reader's Digest* since 1944, he wrote an article for that publication in February, 1945, entitled "We Teach Our Children to Pray." The article was reprinted by the hundreds of thousands and widely circulated.

A speaker in Denver at the National Sunday School Convention of 1948, Armstrong already has a wide following among evangelicals.

"I am delighted to find so many of my colleagues here in Congress who are devout and active churchmen," he said.

Asked about his spiritual history, he declared:

"I was converted when twelve years of age. . . . Reared in a strongly Christian home, I was taught to read the Bible daily, and have never left this important practice."

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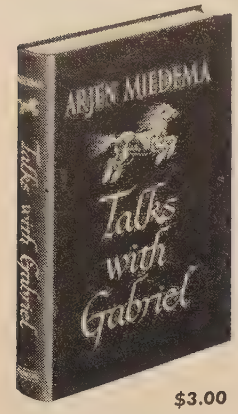

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ing in the U. S. Congress seems to have to have been the pattern followed by both senators and representatives from every part of the country.

Congressmen William H. Ayres of Ohio is no exception in this matter. He is the son of a Methodist minister. His mother was a home missionary.

Likewise, Representative C. W. "Runt" Bishop, member of the First Christian Church of Cartersville, Illinois, taught Sunday school, still is active in church work.

"I have an abiding faith in the redemptive power through the grace of Jesus Christ," said Congressman Joseph R. Bryson, respected representative from South Carolina. "The Bible is unquestionably the Word of God and my guiding light."

Also from South Carolina is sturdy Representative William Jennings Bryan Dorn, who unequivocably expresses his faith in Christ:

"I believe in Christ, the Bible and prayer. I accepted Christ at an early age."

A Congregationalist, Representative Clyde Doyle of Long Beach, California, once was active in the strongly evangelical Christian Endeavor Union of that state.

"Never a time occurs when I am entering the Capitol of our great nation to take my seat in the House of Representatives that I do not quietly but conscientiously pray, 'God, give me clear thinking,'" he said.

It would be impossible to catalog the full list of Congressional leaders who confess faith in Christ and the eternal verities. There is a wide variation in their spiritual maturity, just as there would be in any cross-section of people. They come from many denominations, with a preponderance of Baptists. But there are Lutherans, Episcopalians, Congregationalists, Methodists, Disciples and others, too, who know the spiritual score.

Discovery of the number of vital Christians in Washington should be a refreshing tonic to every freedom-loving American. But what can the average believer do to help these men carry out their important assignments?

A group of Congressional leaders and government leaders held a prayer meeting recently at the ICL headquarters and authorized the mailing of prayer requests to every church in the land!

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There are many who believe that the growing Christian bloc in Congress portends great things for our land. Maybe Senator Tobey isn't far wrong when he predicts we are on the eve of a great national awakening. END

BOOKS

LLOYD KALLAND, *editor*

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He Wrestles with Gabriel

SPIRITUAL autobiographies placed in fictitious settings are common, but when they clothe themselves with the literary skill demonstrated by Arjen Miedema, they are viewed as classics. In *Talks with Gabriel,* Arjen Miedema easily becomes the Netherlands' counterpart to England's C. S. Lewis.

MIEDEMA

Jacobus Vander Stupe (often living up to his last name) is nauseated by "middle-class respectability" as he gallantly dares to be unconventional in his pursuit for Paradise on earth. And who wouldn't dare to take the bull by the horns if he were permitted nightly to wrestle with his guardian angel—no less than Gabriel himself!

These talks—and fights—with Gabriel are the source of information, strength, and, on many occasions, frustration to Vander Stupe, but they cause him to stand as a bold individualist (like Kierkegaard) in the face of smug, complacent neighbors.

As Gabriel carefully unwinds and lays bare Vander Stupe's soul in the pages of this book, the reader is faced head-on with grim, *status quo* realities as well as some important Biblical doctrines. It is in this clash between stark realities and Biblical truths that Vander Stupe engages himself in his desire to see Paradise on earth. Quite naturally, his crusade demands that he reject certain "middle-class" teachings as well as re-emphasize some basic Biblical teachings.

Romanticism is smacked with Vander Stupe's words, "No, no, mister, to love flowers, and kiss pretty girls, and sit with the tears rolling down your cheeks at organ concerts doesn't add up to a fear of the Lord."

This Month's Selections

TALKS WITH GABRIEL. By Arjen Miedema. (Translated from the Dutch by Henry Zylstra.) Eerdmans. 253 pages. $3.

With this recommendation, CHRISTIAN LIFE continues its emphasis upon building Christian libraries for the home and church.

In that Vander Stupe's struggle was one of life and death, he gloried in Gabriel's assurance that his faith was secure. "I know . . . but you're always the winner there. Once you believe, you always believe—it is the first law of heaven, and you can't sin it out of existence, Jacobus."

Yet, as not to advocate a false complacency, he adds, ". . . even though you can't swear yourself out of heaven, be sure that I write down every one of your scorching oaths, and you will be hearing them more precisely." "Swearing is a terrible thing. A spiritual short-circuit is what it is. It blows the fuses in your soul, and the light of faith goes out. It is a sharp angry sort of hail that knocks everything to pieces. It cuts the tender shoots of faith off at the ground."

Another foundational doctrine is considered in gist-form when Gabriel ventures to explain the validity of man's efforts in the program of God's sovereignty. "The whole history of the world from Paradise to Paradise has been put together like the works of a watch. If one wheel fails, the whole thing stops. And prayer is one of those indispensable parts. It makes for the tension in the works. See how it is? You can't make a hand turn, and still it is you who keep the watch going."

"God stands behind everything the Devil does"

■ So declares author Arjen Miedema in *Talks with Gabriel,* the unique and amazingly popular book reviewed above as this month's CHRISTIAN LIFE Library Selection.

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MARCH WINNER ANNOUNCED

In March, Christian Life announced the launching of a new feature to stimulate the reading of the monthly Christian Library selections. This month we present the prize-winning letter commenting upon John Newton's *Voice of the Heart,* the March selection.

To reader Jerome Ficek of Cicero, Illinois, goes a copy of *Talks with Gabriel,* this month's library recommendation, for the following letter:

While Scriptural support can be cited for John Newton's assertion that "there is a discrimination of persons by the grace and good pleasure of God," it is also true that passages can be given which seem to teach that man's will is the determining factor in salvation. Acts 13: 48 seems to give support to both views: "And when the Gentiles heard this, they were glad, and glorified the Word of the Lord. And as many as were ordained to eternal life believed."

However, the clause which purports to teach free will can be explained by and related to election, but the reverse cannot be done without doing violence to Scripture. For the electionist there is nothing contradictory to the decision on the part of the Gentiles to accept God's offer of salvation, for faith, according to Scripture, is a gift of God (Ephesians 2: 8).

"Whosoever shall call upon the name of the Lord shall be saved," does not preclude (1) God's election and (2) God taking the initiative in making it possible for the sinner to decide for God.

Those holding the election view say that although God foreordains whatsoever comes to pass, He causes the bringing of those things to pass in widely different ways. He does not cause men to do things against their will, but He determines their wills while their freedom as persons is fully preserved as they perform these acts.

Not only is Newton's view of election Scripturally defensible but it has this added distinction, namely, it like Scripture has an exalted view of God. It not only accounts for the superiority of a Jacob over an Esau (Romans 9: 10, 11), but it willingly and joyfully ascribes it to a choice made by a Sovereign God (Romans 9: 20, 21).

From these examples it must not be construed, however, that the story is given over to theological debate as such. On the contrary, the experiences of Jacobus are taken up with down-to-earth, work-a-day problems and experiences. Who would care to speak of more practical things than an old worn-out hall-runner, a set of cracked dishes, a pair of broken string-garters, ulcers, an egg or a child's "potty"?

Vander Stupe's life is so real that it reads like anything but a page from a sophisticated Sunday school lesson. He curses (not recorded as such in the book) and smokes, spits and sputters, fights and fumes. Needless to say, the author does not condone reckless living, but places the common man in the Paradise world crisis. As the story goes, these characteristics had to be revealed in that Gabriel was under orders to "Show Jacobus Vander Stupe the features of his own soul."

As the conflict rages, the reader is increasingly impressed with the central message that the spiritual kingdom is relevant to the world's need. Christianity does not condone the life of a hermit, nor respect a proud other-worldliness. Truly, God's people are on a pilgrimage in a strange land, but a positive, moral-impact pilgrimage it is!

This book will doubtless breed a conflict. Some readers will probe its theological tenets and fan a few of its doctrinal sparks into a blaze. Other readers will argue with the plot and vocabulary, maintaining that they would prefer to learn of the struggle of man and the church more indirectly. In spite of these criticisms, however, worthy as they may be, it is my impression that this book, which has enjoyed six editions in its first year in the Netherlands, will enjoy a comparable history in the English-speaking world. I recommend it.

General:

I SEEN HIM WHEN HE DONE IT. *By Gladys Blanchard Muller and Dorothy Blanchard Bennet. Van Kampen. 70 pages. $1.25.*

Two daughters of a Baptist pastor join their efforts in producing this cleverly-written book on Christian etiquette, the purpose of which is expressed in the child's prayer, "Dear God, make all bad people good and all good people nice." For the most part, the issues discussed are as commonplace as noisy worshipers, clock-watchers, gum-chewers, sneezers and would-be church soloists. Consideration of a chapter a week would serve as a profitable supplement for young people's programs.

Reference:

NOTES ON THE OLD TESTAMENT: THE PSALMS. *By Albert Barnes. Baker. Vol. 1, 432 pages. Vol. 2, 448 pages. Vol. 3, 408 pages. $3 each.*

With the completion of these three volumes on Psalms, Dr. Barnes drew the final curtain on his ambitious undertaking of commenting on the whole of the Bible. It was during the eventide of his life, when his eyes were growing dim, but his soul was aflame with devotion and truth, that he finally achieved his victory. These last expositions are exceptionally ripe and mellow with spiritual maturity.

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which serves to enrich one's appreciation for the comments which follow. A shorter introduction precedes each of the 150 Psalms. The teacher and preacher especially will delight in these well-bound reprints.

TRIED BY FIRE: EXPOSITIONS OF I PETER. By F. B. Meyer. Baker. 218 pages. $2.50.

F. B. Meyer is best remembered for his deep spirit of devotion, which manifested itself in his preaching as well as in his written works. This exposition of I Peter graphically exemplifies this spirit. In fact, with certain modifications, this exposition could be viewed as an autobiographical sketch of the principles by which the author lived.

If a criticism were to be leveled at this text, it would find its best ground in Meyer's reluctance to give full value to Peter's insistence on God's election. Spurgeon does the better job here. In contrast with this deficiency, however, the publication claims due respect as a semi-critical, devotional reference work which should be of special help to the students of the Scriptures who are unable to dip into the original languages.

Theological:

WHAT IS CHRISTIANITY? And Other Addresses. By J. Gresham Machen. Eerdmans. 317 pages. $3.

An education is in store for any who will peruse this scholarly volume, written by Dr. Machen and edited by his successor, Dr. Stonehouse. Dr. Machen, who met an untimely death on New Year's Day, 1937, was rated as a foremost Biblical scholar in the English-speaking world. His Biblical interpretations are honored and accepted by those of like faith. Out of sheer necessity, they are highly respected by even modernists.

The scope of his knowledge was tremendous, allowing him to speak and write authoritatively on many subjects. This book, exemplifying a cross-section of his knowledge, considers such subjects as the nature of Christianity, the virgin birth, the resurrection, Christian scholarship, evangelism, apologetics, missions, culture, history, war, social progress, Christian schools and his beloved Westminster Theological Seminary.

He spoke and wrote with a closely-knit, free-flowing style. What he had to say he said to the point, "without fear or favor" of man. Dr. Machen ranks with the relatively few Christian authors about whom it may be suggested that students of the Bible would do well to purchase all the books his pen has produced.

Fiction:

WINKY AND THE GHOST LION. By Ken Anderson. Zondervan. 58 pages. 75c.

A white lion with pink eyes and an old Indian legend add up to a new mystery that sends chills up and down Winky's spine—but challenges his detective ability. Winky and his pals are typical, peppy youngsters who live out West, ride ponies and have many adventures exploring mountain trails. Winky's pals are Christians and already have resolved to be missionaries when they grow up. Excellent reading for boys and girls 8 to 12 years old.—*Reviewed by Gladys Siegfried.* END

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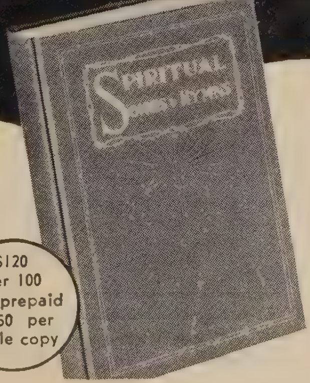

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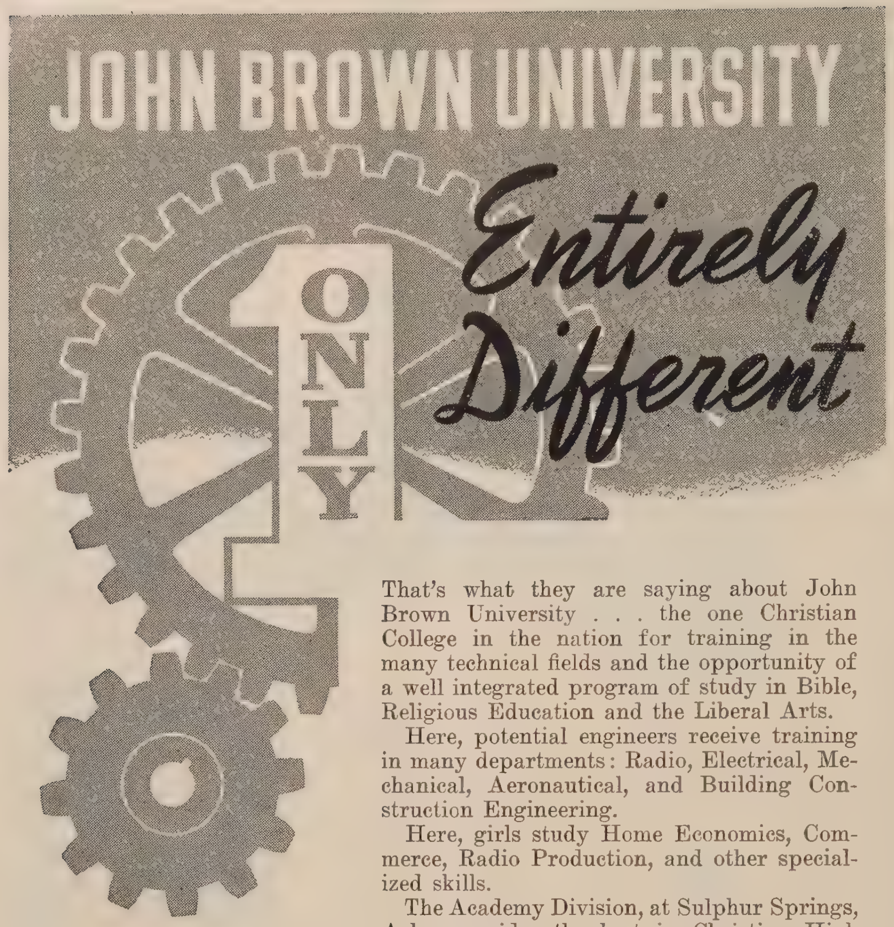

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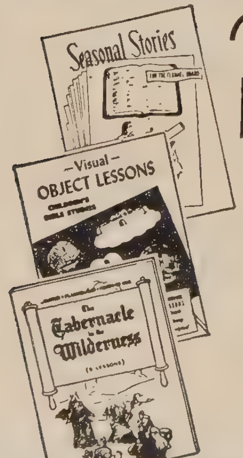

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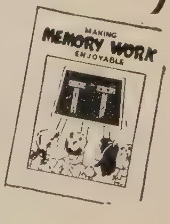

MOSQUITO STORY

(*Continued from page* 18)

"Maybe over here, daddy," Donny would say. "Dive over here, daddy."

"I don't believe the pearls are in here," Walt said after his foot had slipped in the second time and he came up with one trouser leg soaked up to the knee.

"Make another dive, daddy. I just love pearl diving, daddy."

"Donny, I'm going to shake you if you don't tell us the truth. Are the pearls in this pond?"

"I don't know, really, daddy."

"Then why did you bring us out her to look?"

Your Aunt Barbara was the one who suggested looking in the pond, Cally thought—but she didn't say it.

Walt just stood there clutching his hair.

Cally was getting to the breaking point also. She shook the boy soundly until he started to cry. "Donny, do you know where the pearls are?"

"No," he sobbed. "But they might've been here."

"Let's go back to the house," Walt suggested sensibly. "I need to get dry."

What was it the preacher had said in his sermon? "Let all bitterness be put away." That was a good message for everyone, Callie thought. Here she had been blaming Aunt Barbara, when her own heart was not above reproach. Perhaps, as the preacher stated, "the sore spot in one's own life, as it eats away, will magnify the spot in another."

Oh, Lord, let all bitterness be put away, she prayed.

"I tell you, Calista, that boy took them to spite me." It was Barbara again. Cally steeled herself.

"But, Aunt Barb, Donny isn't like that."

"How do you know what he's like and what goes on in his mind?"

"But he's never been of a resentful nature . . ."

"Ask him. Or maybe he just wanted some pretty beads to play with."

"Donny, dear. Your Auntie Barb is very sad over losing her strand of pearls. Do you know where they are?"

He shook his head. "Daddy, play with me?"

"Donny, this is serious," Walt said. "Did you take Auntie Barb's pearls?"

"No, daddy. No, no!"

Cally kneeled down and held him by the shoulders looking into his clear, blue eyes. "Donny, it's a very serious thing to take something that belongs to someone else. Jesus wouldn't want Donny to take things."

He looked at her, at his daddy, at Auntie Barb, then shook his head.

"If Jesus were here, mommy, He would tell you that I didn't take them. Honest."

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"All right, Donny, I believe you." Relieved, she rose and turned to Barbara. "They must be somewhere else, Aunt Barbara. I'm sure that Donny didn't . . ."

"Well! Well, I marvel at such faith in a child's pretty talk. I dare say that if Jesus were here, we'd have the truth." She turned to her nephew. "Walter, I'm leaving this house—at once. Come up and get my bags in about fifteen minutes." She stamped out into the hall. "I'll let you know when I'm packed."

The waiting was horrible. Ten minutes slipped by, then fifteen. Thirty minutes of silence that was unbearable. All kinds of weird and ominous thoughts were racing through Cally's mind. Horrible thoughts, sprinkled and well-seasoned with, "Let all bitterness be put away."

"Maybe you'd better go up," Cally suggested at last.

"Well, yes. I can't understand why she doesn't call and why there's no sound of packing. You come with me, dear?"

"What for?" Cally was about in tears. "So I can break down right in front of her? And after the way she accused our son?"

"But we must forgive, darling. You really don't want her to walk out of our home feeling like this. Will you go up with me, to prove to her that you have no hard feelings?"

"Yes."

"Atta girl!"

They went up. The only sound she could hear was the thumping of her own heart. Then the thump, thump of Walt's knock on Barbara's door.

"She doesn't answer," Cally whispered. "Wal, you don't suppose . . ."

"Now, Cally, stop working your imagination overtime. Aunt Barb is upset and depressed but she's not the type to do anything like that."

He tried the knob. The door to Aunt Barb's room was open.

"I'm almost afraid to look," Cally said hoarsely. "Oh, I wish I hadn't treated her so nasty." Then she stood frozen. There, right in the middle of the floor, lay something lustrous and shimmering. The pearls!

"Walt," she finally said. He gripped her by the shoulders.

"Well, maybe that's why she hasn't come down. She's found the strand and was ashamed to face us."

"But where is she now?"

They headed for the bathroom, at Cally's suggestion. No Aunt Barbara.

"At least she hasn't taken poison."

Every other room was empty except Donny's, and his door was shut. Walt opened it quietly.

The cowboy lamp was on, giving a warm, rosy glow in the deepening twilight. There was the sound of voices. Donny was sitting bolt upright on his

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Indian spread, and on the edge of the bed was perched Aunt Barb. And they were both laughing and hugging each other over what turned out to be the ending of a story.

"And so Big Barb, the mosquito, stretched herself and fluffed out her glass-like wings," said Aunt Barbara, going through all the motions. "And she buzzed around with the greatest excitement. For the first time in all her mosquito years, she was feeling wonderful. The mean stinger was gone."

"Oooooo," squealed Donny. "Big Barb, the mosquito, she prayed—just like you did, didn't she?"

"Yes, Big Barb prayed and the good Doctor heard her and granted her wish. For, you see, the Doctor was the only one in all the universe who could perform such an operation successfully."

"I'm glad, I'm glad." He hugged her again, then noticed his mommy and daddy standing in the doorway. "Auntie Barb tells the nicest stories, mommy. And do you know who the Good Doctor is, mommy?"

"Who is he?"

"Jesus. Auntie Barb says He is Jesus. Auntie Barb and I prayed, mommy."

Donny clapped his chubby hands. "I love Jesus. I love you, Auntie Barb."

"And Auntie Barb loves you." She looked over Donny's head to Cally and Walt. "I've been all wrong. I hope you can find it in your hearts to forgive me. I have been a horrible old woman, but the stinger is gone—thanks to the Lord and Donny."

"Your pearls," Cally said unsteadily holding them up.

"Yes. You see, as I was changing to my travel clothes, the pearls slipped and fell to the floor—from the inside of the dress I'd been wearing all day."

"Then no one . . ."

"No one took them. They must have come unclasped and dropped and caught inside my dress. You'll forgive me for the way I've acted? Donny has."

"Yes. Donny has," he warbled.

Cally hugged Barbara and all the gloom slipped away. "You know we do—provided you'll forgive my own bitterness."

Donny jumped up and down in glee. "Ooooo, this is a happy, happy, happy house," he said. "I just love everybody."

"But maybe this news won't make you so happy," Calista laughed as she looked at her watch. "Donny, it's your bedtime."

"Then start the story all over again, Auntie Barb. Please, and I'll go right to sleep, honest."

She helped him undress and tucked him in as Cally and Walt slipped quietly and joyfully from the room. Down the hall drifted the voice of the storyteller:

"Once upon a time there was a dreadful, mean mosquito named Big Barb . . ."

END

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Kenneth W. Masteller
David W. Allen
July 23—M. A. Darroch
Albert D. Helser
J. Lester Harnish
Charles Tournay
July 30—Harold S. Laird
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Reuben Archer Torrey, Jr.
Andrew Telford
Aug. 6 —Wm. Ward Ayer
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W. Karl Steele
Aug. 13—Wm. Allen Dean
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25. Children (8-15). Write: New England Fellowship of Evangelicals, 9 Park St., Boston 3, Mass.

Pinnacle Camps near Albany, N. Y. June 11-Sept. 4. Children, adults. Write: Mary A. Rogers, 281 State St., Albany, N. Y.

Ridgeview Park Bible Conference, Derry, Pa. July 15-29. Young people and adults. Write: Rev. A. F. Banker, 408 Oakland Ave., Greensburg, Pa.

Camp Sankanac near Pottstown, Pa. Boys, June 23-July 28; girls, July 28-Aug. 35; adult, Aug. 25-Sept. 1. Write: Bible Club Movement, 1505 Race St., Philadelphia 2, Pa.

Shadyrest Bible Conference, Chesterfield, N. J. Write: Shadyrest Bible Conference, R. R. 1, Yardville, N. J.

Sunrise Mountain Bible Conference, Silver Bay, N. Y. July 1-Sept. 3. Write: Mortimer W. Bowen, Box 274, New York 8, N. Y.

Tri-State Bible Conference, Port Jervis, N. Y. June 23-Sept. 3. Young people, missionary, general, Hebrew-Christian. Write: F. Leon Taggert, Tri-State Bible Conference, Port Jervis, N. Y.

Camp Wabanna, Edgewater, Md. July 30-Sept. 3, plus three weeks children's camp in July. Write: Camp Wabanna, Box 2120, Washington, D. C.

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Asheville, N. C.

Word of Life Camp, Schroon Lake, N. Y. June 23-Sept. 3. Write: Word of Life Hour, Box 511, New York 8, N. Y.

York Beach Bible Conference, York Beach, Me. June 15-Sept. 15. Adult conferences with special children's activities. Write: Arnold V. Pent, Jr., Box 1, York Beach, Maine.

MIDWEST

Byron Bible Camp, Huron, S. D. June 4-Sept. 4. Write: Bible Camp, Box 211, Huron, S. D.

Cedar Lake Conference Grounds, Cedar Lake, Ind. July-Aug. Bible conferences and young people's camps. Write: Manager, Conference Grounds, Cedar Lake, Ind.

Gitche-Gumee Bible Camp, Eagle River, Mich. Junior boys and girls, July 8-22; adult Bible camp July 29-Aug. 18; pastors and Christian workers clinic Aug. 19-25. Write: Rev. John J. Rader, Camp Director, Eagle River, Mich.

Gull Lake Bible and Missionary Conference, Grand Rapids, Mich. June 23-Sept. 23. Write: Gull Lake Conference, 480 Cheshire Drive, Grand Rapids, Mich.

Honey Rock Camp, Three Lakes, Wis. Intermediate girls June 25-July 7; senior girls July 9-21; intermediate boys July 23-Aug. 4 and senior boys Aug. 6-18. Write: Coach H. C. Chrouser, Wheaton College, Wheaton, Ill.

Jack and Jill Bible Club Camp, Cedar Springs, Mich. Children's Camp (7-14) June 23-Sept. 1. Christian Workers Conference, July 31-Aug. 4. Write: James Ver Lee, 1847 Lafayette SE., Grand Rapids, Mich.

Keewahdin Bible Conference, Port Huron, Mich. June 30-Sept. 3. Write: Rev. Ernest Kuhnle, 5041 Woodhall, Detroit 24, Mich.

Lake Geneva Youth Camp, Lake Geneva, Wis. Junior girls (8-12), July 1-15; senior girls (13-17), July 15-22; junior boys, July 22-Aug. 5 and senior boys, Aug. 5-12. Write: Registrar Kenneth Jorgensen, 4107 N. Major Ave., Chicago 34, Ill.

Maranatha Bible and Missionary Conference, Muskegon, Mich. June 24-Sept. 3. Adult and youth conferences. Write: Mr. H. M. Skinner, manager, Maranatha Bible Conference, Muskegon, Mich.

Midwest Keswick Bible Conference, Mound, Minn. May 30-Sept. 3. Adult and teenage. Write: K. B. Sewall, Mound, Minn.

Okoboji Lakes Bible and Missionary Conference, Arnolds Park, Ia. June 30-July 4; Aug. 3-12 and Sept. 1-3. Write: R. R. Brown, 2006 Douglas St., Omaha 2, Neb.

Okontoe of the Northwoods, Lakewood, Wis. Boys, June 16-Aug. 24; girls, Aug. 18-31. No classes. Recreation with morning and evening devotions. Write: D. Steeves, Camp Okontoe, Lakewood, Wis.

Peniel Bible Camp, Medicine Lake, Minn. July 30-Aug. 5. All ages. Write: Dr. Paul S. Rees, President, 810 So. Seventh St., Minneapolis 4, Minn.

Piatt Lake Bible Conference Association, Strongs, Mich. July 1-Aug. 6. All ages. Write: Piatt Lake Bible Conference Association, Oakland and Saginaw, Pontiac 15, Mich.

Camp Tadmor, Cook Station, Mo. June 16-Aug. 11, children (10-18). Adult Labor Day Conference. Write: Camp Tadmor, 3406 Havenbrook Dr., St. Louis 21, Mo.

Wenonah Bible Conference, Standish, Mich. Aug. 5-19. Adult. Write: Bernard Didier, 410 N. Walnut St., Lansing, Mich.

Winona Lake Bible Conference, Winona Lake, Ind. July 15-Sept. 3. Write: Winona Lake Bible Conference, Winona Lake, Ind.

Youth Haven, Wolf-Lake, Mich. June 15-Sept. 1. Write: Youth Haven, Box 175, Muskegon, Mich.

SOUTH

Ben Lippen Conference Center near Asheville, N. C. June 12-Aug. 19. Children (8-12), young people and adults. Write: Ben Lippen Conference, Route 4, Asheville, N. C.

Great Smoky Mountains Bible Conference, Bryson City, N. C. May 11-13; June 8-10; July 8-15; Aug. 12-19; Sept. 7-9; Oct. 12-14; Nov. 9-11; Dec. 7-9. General. (Young people, June 8-10.) Write: J. B. Marchbanks, Bryson City, N. C.

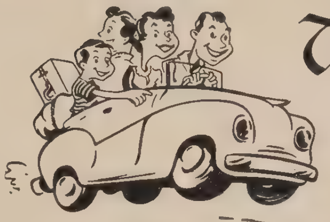
Lake Louise Conference Grounds and Hotel, Toccoa, Ga. Children (8-15), June 18-20; young people, July 1-Sept. 3. Write: Lake Louise Conference Grounds and Hotel, Toccoa, Ga.

WEST

Bible and Missionary Camp, Collbran, Colo.—Children's Week, July 10-15; Youth Week, July 17-22; Family Week (all ages), July 24-29. Write: C. L. Gustafson, Director, Box 907, Grand Junction, Colo.

Cannon Beach Bible Conference, Cannon Beach, Ore.—July 15-28 and Aug. 12-Sept. 3. Adult conferences. Write: Rev. Archie McNeill, Box 398, Cannon Beach, Ore.

BIBLE CONFERENCES AND SUMMER CAMPS



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The Firs, Bellingham, Wash.—Boys and Girls (9-12), June 27-July 1; Junior High, July 11-15; General (family), July 20-30; High School, Aug. 20-26. Write: Mrs. Douglas Anderson, 139 Cable St., Bellingham, Wash.

Hume Lake Conference, Dinuba, Calif.—May 1-Sept. 15. Children's camps, youth camps, adult conferences. Write: Walter A. Warkentin, P. O. Box 576, Dinuba, Calif.

Lake Sammamish Bible Camp Association, Seattle, Wash.—July 8-22. Children's camps from June 18-Sept. 3; Adult Conference, July 8-22. Write: Judith Lunbom, Secretary, c/o Bible Book Store, 120 Pike St., Seattle 1, Wash.

Mount Hermon Bible Conference, Mount Hermon, Calif.—June 15-Sept. 10. Write: Dr. Fulton C. Lytle, Mount Hermon, Calif.

Pike's Peak Bible Conference Association—Aug. 5-23. Write: Delmar Vollbracht, 308 North 16th St., Colorado Springs, Colo.

Young Life Ranches (Star Ranch, Colorado Springs, Colo., and Silver Cliff Ranch, Buena Vista, Colo.), June 11-25; July 12-Aug. 23. Write: Star Ranch, P. O. Box 1519, Colorado Springs, Colo.

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Glen Rocks, Lake Rosseau, Ontario, Canada	June 30-September 2
Delta Lake, Rome, New York	July 1-8
Deep River, near High Point, North Carolina	July 1-8
Redmond, Washington	July 5-15
Medicine Lake, Minnesota	July 9-16
Alliance Redwoods, near Camp Meeker, Calif.	July 13-22
Toccoa Falls, Georgia	July 14-22
Canby, Oregon	July 19-29
Mahaffey, Pennsylvania	July 20-29
Beulah Beach, Ohio	July 30-August 12
Summit Grove, New Freedom, Pa.	August 3-12
Arnolds Park, Iowa (Lake Okoboji)	August 3-12
Des Plaines, Illinois	August 19-26

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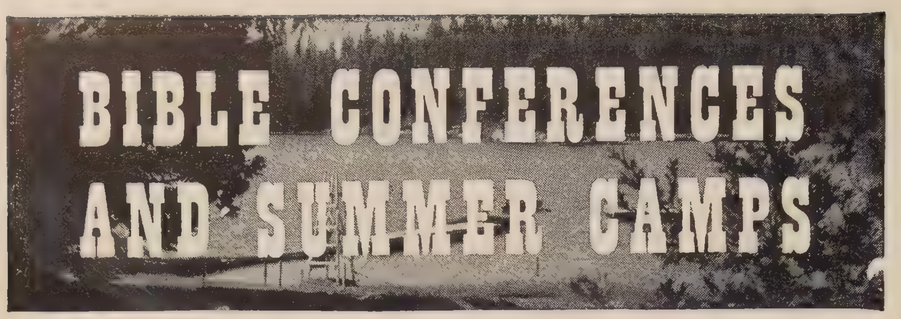

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Blue Water Conference, Wallaceburg, Ont.—June 24-Sept. 3. Family Conference (all ages). Write: R. M. Martin, Manager, 95 King St. W., Chatham, Ont.

Canadian Keswick Conference, Lake Rosseau, Muskoka—June 22-Sept. 8. Entire family (supervised children's program). Write: G. W. Bish, 14 Park Road, Toronto, Ont., until June 15. After June 15 write: Ferndale House, Muskoka, Ont.

Glen Rocks Bible Conference, Rosseau, Muskoka Lakes, Ont.—June 30-Sept. 3. Family Conference with special features for young people and children. Write: Glen Rocks Bible Conference, 145 Evelyn Ave., Toronto, Ont.

Guelph Bible Conference, Guelph, Ont.—Bible Conference (adults), July 1-28; Summer Bible School (young people 15-30), July 28-Aug. 26. Write: Guelph Bible Conference, 46 Davisville Ave., Toronto, Ont.

Pioneer Camps (I.V.C.F.), Port Sydney, Ont.—July 3-Sept. —. Children's camps, teen-age camps and conferences. Write: The Secretary, Pioneer Camps, 30 St. Mary St., Toronto, Ont.

ORGANIZATIONS

Bible Club Movement, Lake Erie Bible Conference Grounds, 4032 W. Lake Road, Erie, Pa.—July 9-22. Children 8-16 years. Write: Mrs. W. C. Parker, 2430 Station Road, Wesleyville, Pa.

Biblical Research Society Prophetic Conference, Rosedale Grove, Laureldale, Pa.—Aug. 26-Sept. 3. Write: Mrs. Irvin A. Spatz. 1521 N. 12th St., Reading, Pa.

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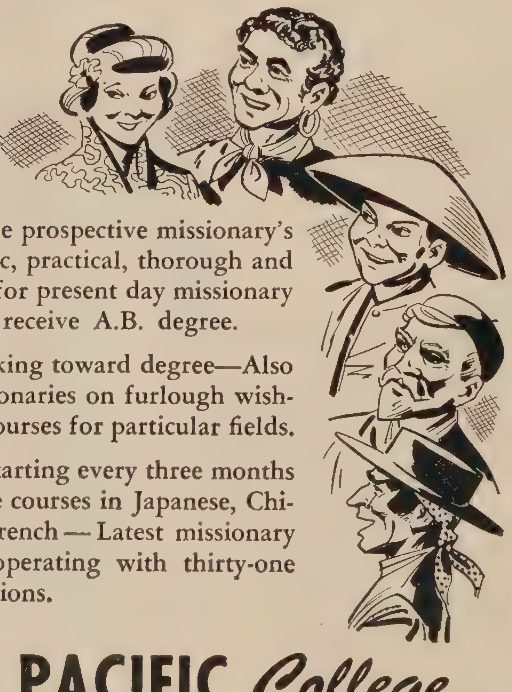

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RECORDS

WENDELL P. LOVELESS, *editor*

FOR YOUR LISTENING PLEASURE

What's Your Opinion?

MRS. LOVELESS and I have just about covered the entire United States during the past year, and there has been much blessing from the Lord all along the way. One of the interesting features of our various trips has been the number of folk who have said, "We always look for your Reviews in CHRISTIAN LIFE." We're thankful for that, and glad to have these frequent confirmations of our suspicion that this magazine has a large number and wide variety of readers. May their number increase!

By the way, here's something I'd like to know, and you can help me find out. You have noticed, of course, that many of the popular label recording companies are produring religious music—some of them well-known gospel songs—sung by soloists who are best known for their recordings of popular music. I'd like to know how you feel about this.

Do you think that the gospel song, with a real message, carries its message for blessing regardless of the one who sings or plays it? Or do you feel that gospel music should be sung and recorded by those who profess to be Christians, if it is to have a genuinely spiritual effect? Let's be careful in our estimate of this that we do not disobey our Lord's command to "judge not," but I am honestly seeking a reaction from our readers. Frankly, I'm not entirely convinced either way, and some letters from you may be helpful to others who have been giving this some serious thought in these days. Drop a line to me at once, will you, please? Address Record Reviews, CHRISTIAN LIFE, 434 South Wabash, Chicago 5, Illinois.

■ I have just listened to two of the sweetest bits of melody in three-quarter time that I've ever heard. They are two sides of a disc, put out under the Super-Recordings label, sung and played by Johnnie and Evelyn Hope, The Youth For Christ Instrumentalists and The Jovful Trio. Johnnie Hope, director of the Elkhart (Indiana) Youth For Christ, joins Evelyn in a duet arrangement of *Let Jesus Be Your Partner*. On the other side, the entire group give an excellent account of themselves with A. M. Pace's song, *Jesus Is The One*. Both of these numbers are produced in distinctly rhythmic form, but they're really satisfying. The voices are acceptable; the instrumental accompaniments are exceptionally good. The recording engineers have done a fine job, too. My hat's always off to those who can get the best out of the voices and instruments when they go onto the wax.

■ I'm glad to have some more of the recordings, under the Linden label, of the Light and Life Chorus. I have reviewed some of these before, and have found them to be high class. The chorus, under the able direction of Lawrence R. Schoenhals, with Dorothee Haakenson, organist, and Robert Scandrett at the piano, has recorded *The Church's One Foundation; O For A Thousand Tongues; Worship The Lord; Under His Wings; When Morning Dawns;* and *Overshadowed.* In some of these, tenor Wesley Ebey is heard in solo passages, and his voice is smooth and of pleasing quality. The Light and Life Male Quartet, consisting of Charles Helsel, Wesley Graham, Robert Hariff and Willett Bowerman, has a lovely voice blend in the waxing of *Wonderful Story of Love; Redeemed; Give Me Thy Heart;* and *Sweet By and By*. These records are now available in cherry-red Vinylite, and the surface noise is completely nil.

■ Do you think that you've heard a trombone played as it should be? Well, I thought I had, too, until I heard Joe Talley's new recordings for Singspiration. Talk about mellow tone! And accuracy of attack! And triple-tonguing! And pianissimo tone control! I can't really describe it. You must hear it to appreciate it.

When he plays some of these well-known gospel songs it seems to me that he almost "plays the words." See if you don't agree with me. And then, when he employs a bit of tonal embellishment, it is always in good taste, and truly adds to the satisfactory effect of the piece. He has

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■ This handsome group represents the radio broadcasting and recording ensemble of the Radio Revival Hour Network of Butler, Pennsylvania. I reviewed some of their recordings in last month's issue. They have a fine ministry, and my contacts with them by correspondence lead me to believe that they have the interests of Christ foremost in all their work. Left to right, front row: Neta Schafer (piano), Al Schafer (organ). Rear row: Edna Ferguson (vocal), Romaine Powell (vocal), N. K. Powell and A. J. Powell (pastors of the church in Butler). More power and blessing to them and through them.

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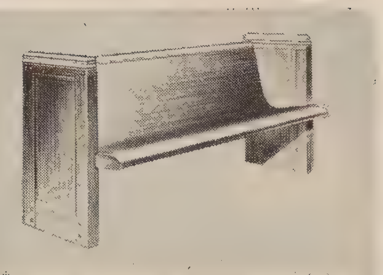

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recorded six sides, and it seemed to me, as I heard them, that each was better than the one before. They are tops. If anyone feels that a trombone cannot be used to the glory of God, give a listen to this one. Talley plays *The Stranger of Galilee; In My Heart There Rings A Melody; Glory To His Name; Overshadowed; I Will Pilot Thee;* and *Brighten The Corner* (a most interesting novelty arrangement).

■ And Singspiration has just released three new recordings by Jack Wyrtzen's Word Of Life Male Quartet which are very, very good. The piano accompaniments are furnished by Bill Fasig, who always gives most satisfactory support. I'm happy that this quartet has stayed together long enough to give us these fine numbers, and hope we may have more. This list includes *Certainly Lord; Amen* (Spirituals); *Climbing Up the Mountain;* Norm Clayton's beautiful *Now I Belong To Jesus* (this is one of the songs I wish I had written); *My Savior First of All; Honey In The Rock;* and *Beauty For Ashes.* Every one of these is mighty good.

JUNGLE SHOWDOWN

(Continued from page 25)

dead, and death was rapidly spreading. He tried to hide his astonishment when the old man came limping, with the aid of a crutch, aided by his kinfolk, up the rise—minus one leg but happy to be alive! Sindibeli had sneered at the missing limb, but his contempt could not hide the appalling fact that he was losing out; that the white man's magic was slowly gaining ascendancy.

Sindibeli grunted and rose. Times were bad. What was the use? A man could "serve the community" for years, then, when a new-fangled idea cropped up, they forgot him and his good works! He stopped short as a wailing reached his ears and he saw a group of women coming from the direction of the mealie lands. His own three wives were out there, working to keep him in food, and he felt a little uneasy as he saw the women had surrounded one of the party.

Suddenly, he realized it was Swazinki, his favorite wife. His old heart gave a lurch. Suppose something even his magic could not reach had happened to her. He hurried towards the group.

By this time, Swazinki had sunk to the ground with blood gushing from a wound in her thigh. He heard incoherent explanations—something about a sharp axe wielded by someone or other—the women were talking too loudly and shrilly for him to make sense of what they were saying. All he knew was that his wife was bleeding to death.

He tore off his sash, and bound it tightly above the wound, making a crude tourniquet. Then he felt his wife's heart. It beat only faintly. He had stopped the bleeding partially, but he didn't know how much blood she had lost. If it was too much, she would die. And nothing

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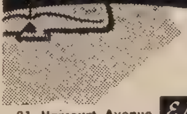

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could save her. He knew that. No use to dance and scream and mutter incantations, or smear on powders. This was something different.

The women were jabbering excitedly, their eyes filled with terror. He caught the word "hospital" and he screamed "Ikona!" No. Never that. A proud witch-doctor could not admit to such bitter defeat. He felt his wife's heart again. There seemed to be a small flutter.

"Carry her to the hut," he commanded, his voice strangely jerky. As he walked alongside, he felt as if he were following her to her grave. He grew panicky. What could he do? Strange how one fell back to the simple, natural things in times of crisis. He seized a gourd of water that stood outside the hut, and poured out a mug-full with a shaking hand. Then he forced a little between the clenched teeth. In despair, he lay her head again on the straw mat on which the women had lain her. Their wailing maddened him.

"Tula, tula!" he shouted. They strove to hush their cries, but it was plain to see that they considered their companion a dead woman. The wound started to bleed again. Suddenly Sindibeli found himself wishing desperately for some of the white doctor's magic. He groaned and his skinny body swayed from side to side.

Suddenly, he heard a commotion outside the hut and, through the low opening that served as window and doorway, he caught a glimpse of white trousers. Then a white face appeared at the opening, and the white doctor crawled inside, followed by his wife, the nurse.

Sindibeli's mouth fell open and he looked from one to the other stupidly.

"It's all right. Let's see the wound." The white doctor murmured softly while he examined the bleeding woman. Then he said quietly to his wife, "Transfusion. No time to take her to the hospital." Turning to the bewildered wizard, he said, sharply, "Blood! Understand? Oh, I wish I could talk their lingo better." He pushed his head out through the opening of the hut, and called Mpande, an intelligent young native from the mission Sunday school.

Mpande was in the hut like a flash, his wiry body fairly squirming through the hole, and his tongue and hands flying as he explained to the blinking witch-doctor the white doctor's wishes.

Dr. Forsyth watched impatiently, and frowned as he saw the look of horror creep into the necromancer's eyes, and heard his emphatic "Ikona! Ikona!"

"Do you mean you won't . . . tell him, Mpande, that I think he's not a man but a child—a woman child—if he doesn't try to save his wife's life."

But Mpande's pleading only brought forth more cries of "Ikona." Dr. Forsyth turned to his wife. He didn't have to ask. She had a universal blood type and

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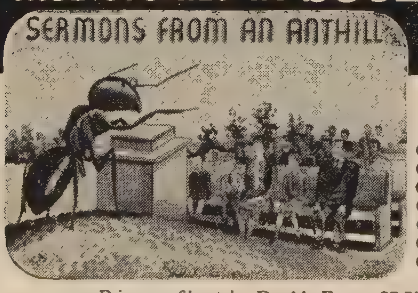

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had given her blood before.

Sindibeli's eyes opened wide when he saw the doctor roll up his wife's sleeve, make a quick incision and insert a rubber tube.

The two natives, young Mpande—one of the new school, intelligent and eager—and the wizard, representative of the old, tough and prejudiced—stood and watched open-mouthed as the other end of the tube was inserted in a cut in the native woman's arm. Sindibeli saw his wife's grayish look gradually give way to a more healthful appearance, saw the white doctor finally sigh with relief.

The white man had, in the meantime, sewn up the ugly wound, bandaged it and was able to remove the tube, swab off the incisions on both arms, and deftly apply adhesive tape. His wife rose a little shakily.

"Sorry I can't give you a cup of tea like you'd get at home, dear," he smiled. "The best I can give you is this amasi; healthy stuff!"

His wife shuddered as he picked up a gourd full of curdled milk. "I prefer plain water," she said, and helped herself from the gourd outside the hut. Her color soon flooded back.

Sindibeli had watched all this with a puzzled air, but he was gradually recovering. His look of astonishment gave way to one of joy and gratitude, and he struggled to express himself.

The white man and woman understood only three words from the torrent flowing from the wizard's lips. They were, "Plenty strong magic!"

Then, suddenly recollecting something, the old man rushed to the side of the hut, reached in among the straw thatch, and hauled out a gourd with a narrow neck. Shaking it upside down, he pounced on the gold coins that fell out, and handed the doctor two sovereigns—Queen Victoria vintage.

The white man hesitated. "Don't like taking it, old man. Still, he'll be hurt if we don't. Thanks!" Then, stepping closer to the radiant witch-doctor, he laid his hand on his shoulder, and said, slowly, hoping the man would understand, "God does not want your money; He wants your heart." He tapped on the old man's bare chest. "He wants you. He wants you to believe in Jesus Christ, the Savior of the world."

Mpande shrilly and volubly translated. The old man's smile faded, and tears came into his eyes. They left him, standing there, a puzzled, shaken old man—a slave to the habits and customs of centuries, yet feeling his power was waning; longing for deliverance, yet hating the humiliation it must entail.

Perhaps, in time, he would come to accept the white man's God, to learn the white man's magic; to bow at the feet of this strange God—this Jesus, who died on a cross. Yes, someday . . . . END

FILMS

Grovenor Rust, *editor*

YOU CAN USE

New Slidefilms for Instruction

NOW is the time to get audio-visuals together for the approaching Daily Vacation Bible School season. To start you off, I want to tell you about seven color slidefilms just completed by Concordia's Audio-Visual Aids Service. Covering various subjects and of moderate length, they exhibit a desirable quality of art work. Their design suggests that they were meant primarily for instruction, rather than for devotional or inspirational usage.

The first one I looked at was *The Birth of Jesus*. Its first picture, showing Adam and Eve under a tree, presents the fact of the entry of sin into the human race and the promise of a Savior. This prophetic approach is carried on through to Isaiah, where the story of Christ's birth is presented as fulfilled prophecy. Mary is quite a normal looking mother, free of the medieval halo so often hung over her head in art work. I like this strip quite a bit because it is free of holiday season embellishment and very usable at any time of the year.

Naaman and the Little Maid tells the story of leprosy care in the river Jordan, minus the lesson against profiteering in God's work found in the action of Elisha's servant. I wish this hadn't been left out, for otherwise it is a good filmstrip.

Solomon, King of Israel tells of Solomon's early days as king, including the period during which the temple was built. *Jesus before Annas and Caiaphas* covers these two Judgment Hall Scenes in the series of trials before the crucifixion. The representation of Christ in this one may not appeal to some, since it is rather unusual in its feeling of outdoor ruggedness. The theme frame at the beginning reminds that Christ was condemned for the sins of the world.

The Wise Men gives the account of their part in the adoration of the Christ at His birth. The theme of this one suggests that even as the star guided the wise men, so the Scriptures are our guide.

Jesus' Entry into Jerusalem covers the Palm Sunday events and the clearing of the temple of its profiteers.

Three Men in the Fiery Furnace presents the theme of Proverbs 30: 5. Graded for the younger children, the slidefilms are rather helpful in giving a present-day application of the truth hidden within the Scriptural story.

- An interesting color film dealing with the medical missions of Africa was released recently by the Board of Foreign Missions of the United Lutheran Church. A good thirty-minute portrayal of African life, customs and the problems of a medical missionary, it was filmed in Liberia. The hold the "bush devil" has on the natives is very well shown.

Kezli, a young boy of Zorzor brought to the mission for help, is operated on, regains health and returns to his home sometime later. When the doctor runs into him again on a village call, he persuades him to return to the mission for schooling.

Kezli progresses well, and in the course of time meets Yondia, who later becomes his wife. After much pondering and consideration Kezli decides to become a native preacher. He and Yondia, in making their decision, look ahead in contemplation of the difficulties which may be in their way. This point in the film may be a little confusing since it is not part of the present action, but of an imaginative nature or foregleam. The photography is good, the color intense but faithful and the narrated sound quite acceptable. A little more sparkle in the voice would enhance the film and give a more lively tempo. The main message of the film is the choice of a life work and the necessity of a steadfast determination to carry out a decision to serve God in spite of all problems. Primarily a young people's and adult film, this will probably interest juniors, too. Rental may be had from the denomination or from Religious Film Association.

- Ambassador Films of Chicago has just released *God of the Jews*, a twenty-minute color film designed to educate and motivate Christians to a greater concern for the salvation of the Jew through Christ. The film does an excellent job of presenting the customs of Judaism in a semi-documentary manner. It distinguishes between the Orthodox Jew, the reformed Jew and those who make no religious profession. One is impressed with the sincerity of the treatment, especially concerning the Orthodox faction.

The film concludes by introducing the viewers to Christian community centers in Chicago to suggest how the Jews can be reached with the message of the Messiah. Presbyterians will be happy to see several glimpses of the Peniel Center. A visit is also made to one of the interdenominational centers. The photography is quite good, the color rich and very satisfying. The musical score is very well-suited to the message of the film. Not a promotional film, this can be rented through Ambassador Films.

- The International Union of Gospel Missions has made ready a listing of films sponsored by various outstanding rescue missions over the country. One of these is *Out of the Night*, reviewed some time

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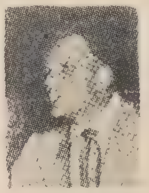

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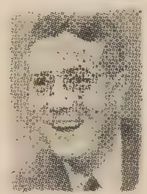

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ago here. *Down to Earth,* running thirty minutes in color, tells the story of the work of Jimmy Stroud's Memphis Union Mission. It shows the work of the Rescue Mission proper, the Rehabilitation Work Shop, slum work, activities of Girl's Haven and the youth work carried on by the various departments of this large and active mission. It is not a professionally made film, nor is it technically correct in many ways, but it has an interesting message.

The Chicago Christian Industrial League also tells its story of a film of about forty minutes running time, entitled, *The Church Moves In.* An accurate and well-put-together picture of the inside workings of a rescue mission, this places special emphasis upon the reclaiming of alcoholics. A very unusual series of shots comprise the opening few feet. A negative projection gives quite an erie feel to this part of the film.

Another film dealing with rescue missions and their work is entitled *Of Scrap and Steel.* This twenty-two minute story in color was made by Great Commission Films for the Union Rescue Mission of Los Angeles, California.

It is the actual life story of Arthur Hawkins, a very successful steel executive who fell to the depths as a liquor-soaked "bum." How he was reclaimed and redeemed and gave his life to helping in the work of the mission are very powerfully told in this sound film. The re-enactment of Hawkin's life is very realistically and convincingly carried out.

The film ranks very well with *Out of the Night,* in many ways. Technically speaking, most points are good. However, in some places the music seems roughly recorded. We recommend use of this film for a look at mission reclamation.

■ Another of the Coronet Films dealing with character building is now available for Sunday school and D.V.B.S. use. *How Honest Are You?* is a fifteen-minute film presenting three ideas on bonesty that are not always thought of: the idea of being honest with yourself about others, that of finding the whole truth before condemning another, and that of telling the whole truth.

Leveled at the high school student, the film will carry over to Juniors and those even younger. When I tried this one out, I was surprised at how well one could use it even under a very difficult situation. Availability is from educational libraries and commercial agencies throughout the country. END

GRAVESTONE PULPIT

(*Continued from page* 20)

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but I don't know why." Yet another carries that classic epitaph now grown trite with over use. "As you are now so once was I. As I am now you soon will be. Prepare for death and follow me."

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are union, like the Barre district in Vermonth and some of the manufacturers in Elberton, Georgia and St. Cloud, Minnesota. The average retail firm in a small city or town is unorganized due, in part, to the fact that there are so few men working at the trade in each community. Despite that the wage scale is comparatively high. A stonecutter earns as much or more than a first class carpenter.

And in some shops, like our own, the men are guaranteed steady, year-round employment, sick benefits and paid vacations. The industry, concerned about the lack of apprentices in the highly technical trade of stone cutting and carving, has encouraged shops throughout the country to set up training programs. The chief hindrance has not been the lack of willingness among employers and unions to permit new men to come in, but that it takes approximately five years for a man to attain sufficient skill to command a top wage.

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gest appropriate verses as epitaphs.

Legitimate dealers strive to work very closely with cemetery officials that the cemetery might be a place of beauty. That has not always been the case, however, as a casual drive through most any cemetery will show. The laxity of monument firms, especially regarding adequate cement foundations and tasteful designing, has caused stringent regulations to be adopted by some cemeteries. The better cemeteries today either do the cement work themselves and assume full responsibility for it, or list certain specifications to insure a satisfactory foundation. The conscientious dealer welcomes such an arrangement.

The changes in our own firm since 1921 have been as great as the technical changes in granite cutting. From the two-man shop with a dirt floor and a dozen monuments on display, we have grown to an incorporated firm (all the stock is held in our immediate family) with sixteen employees, a modern granite and brick building half a block long and a display that regularly contains from three to four hundred finished monuments. The twenty-five-mile radius originally covered has become a strip of four tiers of counties in Kansas and Nebraska, ranging from Wray, Colorado, on the West to Lincoln, Nebraska, on the East, some 375 miles away.

The Model T truck that used to handle deliveries has become two new trucks equipped with hoists and cement mixers and one new pickup for small and out-of-the-way deliveries. A sales force of five, headed by Dad's brother, Ralph, our top salesman and sales manager, is required to cover our territory. Three draftsmen and layout men are employed.

Dad does much of our designing himself. Two of his designs, created for our own use, have been chosen by two major manufacturers and were made up as a portion of their displays at the National Monument Builders Convention in St. Paul, Minnesota, in August, 1950.

As you can imagine, building monuments is a serious business. Most of our customers are in a somber frame of mind. It isn't pleasant to see a six-foot man break down and sob. It isn't pleasant to see a bewildered young father with two or three motherless children to raise as he fumbles through the solemn duty of choosing a memorial. It isn't pleasant to talk with an elderly widow who suddenly finds herself faced with the prospect of living the rest of her life alone. But dealing with men and women like that brings one face to face with the very reality of death, the closeness with which it is to all of us, regardless of our age or station in life. And it brings home the urgency of accepting the Lord Jesus Christ as one's Personal Savior while there is yet time.

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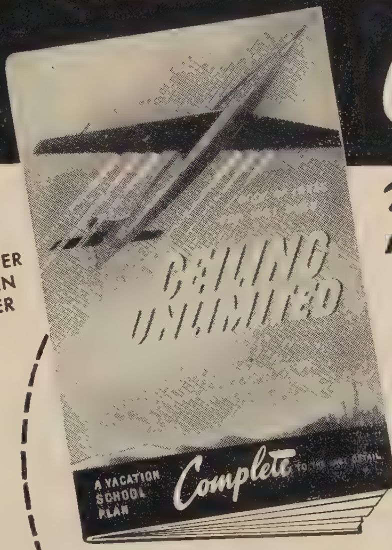

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IN THIS ISSUE . . . *Be sure to read Grovenor Rust's reviews of films and slides for use in the visual program of your Sunday school and church.*

CENTRAL CONSERVATORY ENSEMBLE

Announces Spring Tour!

A nine-member ensemble, products of Central Conservatory in Chicago—a *Christian School of Music,* is scheduling a spring tour of several states. Dr. Robert L. Hudson, President, directs the ensemble. Pastors desiring the ensemble to visit their church on a free-will offering basis should write Dr. Hudson.

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Summer School . . . Registration June 22
Veterans: last chance to Register at Central—June 25

CENTRAL CONSERVATORY OF CHICAGO
509 South Wabash Avenue
Chicago 5, Illinois

No one associated with the business of selling or building monuments will ever be able to say that he hasn't been brought face to face with the imperative need of accepting Christ, times without number.

Although most of our customers are serious, now and then we come across some unusual people and amusing situations. Dad tells about the woman who came to the firm where he learned his trade to buy a small marker for her husband who had died after a long and stormy married life. When the salesman suggested the verse, "Gone but not forgotten," which was in vogue at the time, she snapped, "If I put any epitaph on it at all, it'll be 'Gone *and* forgotten.'"

Then there was the man who called long distance and asked Dad to come out to a town forty-five or fifty miles from Holdrege right away. The next day wouldn't do. He selected quite an expensive marker without even asking the price and said, "Just put 'Kitty' on it." There were big tears in his eyes. "This is for the best cat I ever had."

And last year an elderly woman I have known for a long time came in greatly disturbed and asked to see some sort of individual marker. "I didn't know you had lost a relative," I said to her. "I haven't." Her eyes were flashing and then I could see that she was trembling with anger. "I'm going out to the cemetery and pick out a lot, then over to the undertaker and make my funeral arrangements. That Henry of mine is the orneriest, most no-account rascal on earth. I'm afraid he won't even bury me unless I get things lined up myself."

But not all the humorous incidents that have occurred have been jokes on the customer. My brother, LaVern, who is one of our best salesmen, was making a presentation in a Kansas home not long ago. The customer was somewhat skeptical about the wearing qualities and strength of the granite he was showing her and he was trying hard to overcome her objections.

"This is one of the strongest stones quarried," he said, holding up a thin sample about twelve inches square. "I want to show you just how strong it is." With that he hit it a sharp blow with his open hand—and the sample fell in four pieces to the floor.

While all businesses and trades have a certain amount of responsibility to their customers, a builder of monuments has a double responsibility. A large percentage of his customers are women past middle age. Many of them are still emotionally upset; others have had little or no business experience. I have talked with widows who didn't know how to make out a check, whose husbands had even bought the groceries for them. Yet they are left alone to transact a myriad of business. There is a tremendous responsibility in dealing with people like that.

We try, of course, to check into the financial status of those we suspect might be over-extending themselves, not alone to protect ourselves but to protect our customers. In many cases we have gone back and suggested a more inexpensive monument. And yet enough mistakes are made to hurt the conscience of any Christian.

However, dealing with men and women in times of sorrow and emotional distress has its compensations. Few others have an equal opportunity to see the depth or shallowness of faith. Few have the same chance to see Christ really working in lives.

I shall never forget a woman whose husband died suddenly last spring. Although her church attendance had been regular she was so quiet and reserved that her own children sometimes wondered whether she had actually taken Christ into her heart. And yet when her husband died and it came time for her to select a monument, she was radiantly composed. There was grief there, and loneliness, but over it all was a serenity that can only come from God. "The same Lord that Carl trusted," she said, "is well able to look after me."

But the most gratifying incidents of all are those in which one is able to bring a little comfort or a little of the light of Christ into tired and weary hearts.

Carl Bockhahn, our salesman who covers Eastern Nebraska, told of an aged woman who complained bitterly of God's lack of love and compassion in taking her husband away. She was a Christian who had momentarily lost her sense of values.

"But Mrs. Anderson," Carl said. "You and your husband had a long, long time together."

"Fifty-seven years."

"And you've got children and grandchildren, haven't you?"

"Seven children and—" she paused while she counted her grandchildren on her gnarled fingers.

"You've been happy, haven't you?"

She nodded.

Carl told her that he visited every day with women who had lost their husbands, that he had talked with a young woman the day before who was left with a two-year-old girl to raise. He went on to tell her of God's promises to comfort and sustain, how all things work together for good to those who love the Lord, and how she should look to Him for strength in these days of need. He concluded by telling her that she should thank God that she and her husband had had so many happy years together and that they soon would be together again. "I didn't sell her," Carl

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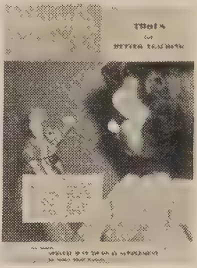

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BACK TO THE BIBLE BROADCAST

Box 233, Lincoln 1, Nebraska
Theodore H. Epp
Director and Founder

said to me, "but when I left she was smiling and her Bible was open in her lap."

Then there was the family Dad was able to get together, effecting a measure of reconciliation after they had been split for twenty years. When they phoned him he had no idea what he was getting into, but he soon found out. Part of the family was in the kitchen. The rest were in the living room. The dining room between was a sort of no man's land.

"I haven't been in the same room with that blasted sister of mine for nineteen years," one brother exclaimed, "and I ain't doing it now."

Dad began to show his designs, first to one group and then the other. Tension was heavy and hatred was in the glances that passed from one room to another. Finally, after fifteen minutes of running back and forth Dad said, "Now this is a family affair and I'm an outsider, so I wouldn't blame you if you told me that it's none of my business. But this is a serious matter, being taken care of at a serious time. Your mother was laid to rest a short while ago. Surely the least you can do for her is to forget your differences." He stopped and looked at them. "I'm going to make my display on the dining room table just as I do in other homes. If you cannot come in and sit around it like adult men and women, I'm going to have to get my things together and go home."

For a minute or two they looked at one another awkwardly. Then one by one they began to drift in and sit down, enemy by enemy. When he left after writing the order, they were still sitting in the dining room talking sensibly about the differences that had caused the trouble. The tension and distrust and anger were gone.

Then there was the radio announcer assigned to announce a program sponsored by a group of mid-Nebraska Monument Dealers a few years ago. Every four or five weeks we got together and worked out the material for the coming month's broadcasts. The program wasn't Christian by design. Not all the cooperating dealers were Christian and religion was only brought into the broadcasts as it came in naturally in connection with the business. But the announcer was visibly affected.

"I'm going to have to give up this show," he said seriously one evening after we had been on for three or four months. "I'm either going to have to give it up or become a Christian."

He had sensed the message of the industry, the message written in symbolism and design and epitaph, the message of the Lord Jesus Christ. And because I feel that I have a real opportunity to serve in writing that message in stone, *I am a stonecutter.* END

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AUG. 7-13	**GULL LAKE BIBLE CONFERENCE** ***Midland Park, Route 1, Augusta, Mich.***
AUG. 6-11	**WINONA LAKE BIBLE CONFERENCE** ***Winona Lake, Indiana***
AUG. 13-19	**NORTHWESTERN CONFERENCE, MEDICINE LAKE** ***Mission Farms, R. R. 14, Minneapolis 12, Minn.***
AUG. 20-25	**MONTROSE BIBLE CONFERENCE** ***Montrose, Pa.***

For your church:

Summer Bible Camp

by Virginia F. Matson

URBAN churches increasingly feel the strain of competition with the busy worldliness of large cities. For their youth, a happy solution is time apart at a summer Bible camp, where they can meet Christ as He really is.

Scattered over the United States are literally hundreds of ready-established camp sites, waiting for the vision and employment of a church to draw young people to the Lord. In the Chicago area alone are at least a dozen handy sites, easily reached by train, bus and motor coach.

These facilities are provided at such a modest cost that no church needs to fret about a site upon which to start their work. Later, they may find that they have aroused enough enthusiasm among their laity to purchase their own camp ground.

A Bible camp must start with a site, but it cannot operate without a staff. A trained musician—preferably two, a pianist and song leader—can make or break a camp program. The spiritual leader who plans and leads devotions is the wheel around which camp revolves. Several good Bible teachers are needed to meet the needs of different age groups of boys or girls. A recreation leader, crafts teacher and several dormitory chaperones could complete a small faculty. Of course, a registered or well-qualified practical nurse is a handy person to have around.

When young people are away from their natural parental authority and in a strange, new setting, there is a pronounced tendency for even the most docile to wander. This temptation can be removed easily by a full and constructive program that mixes devotions, study, recreation, handwork and old-fashioned fun.

The natural wiggliness of adolescents and their limited attention span—a half hour of study and an hour of recreation at a time—must be considered. And if worn-out counselors are to get any sleep, their charges should have the kind of planned day that will induce healthy sleep. A good program follows the morning study period with a half-hour of sports or a hike. Just before bedtime there should be a good song fest, tapering off into a quiet time to relax everyone before rolling in.

Just as adolescent minds cannot be stimulated too much at one time, neither can their emotions. Although the devotional part of a Bible camp is the kernel of the entire program, it should lead up to a climax as effectively as a short story. If salvation is the motivating force of the devotions, the day of decision must be prepared for. If it is to be a period of Christian growth, with a time set aside to consider what work God has in mind for a Christian girl or boy, counsel for that purpose as effectively as for any other vocation.

One night of decision is about all the emotions of young campers can take. However, a wise devotional leader leaves an open door to his room for the timid and faltering until the last good-byes are being said at the close of the day.

The Bible camp pivots on the devotional program, but the spokes in the wheel have value, too. It is especially important for Christians to learn that there are other ways to enjoy their leisure hours than in the wasteful and shoddy practices of the world around them. Fun games, charades, masquerades and quizzes based upon the Bible teach as well as provide entertainment. Team sports teach cooperation and the importance of a diversity of talents in the light of I Corinthians 12. Hikes, walks to town and picnics help deepen fellowship and enjoyment of God's out-of-doors.

Handwork or crafts, another popular feature of most camps, can be either challenging or a waste of time and money. One of the finest craft teachers I know spends her whole winter thinking out her ten lessons. She watches for new and useful things to make, relating each one to Scripture. Further, she exacts real skill from her students.

In setting up program intervals, remember that little people's requirements are different from those of older folks. They need to go to bed earlier—and get up earlier. Their attention span for study is shorter, their need for afternoon rest greater. Hikes must be shorter. Their swims should be interspersed with sun bathing. Prayer groups should be small and the prayers short. They will need guidance in learning to pray aloud and sensibly. Their natural tendency to giggle when embarrassed should be overlooked. They will prefer more singing and will take longer to eat.

Differences in the sexes at this age should be considered, too. Boys will want more time for sports, longer swim periods, all-day hikes—and will need more supervision in the care of their rooms. Girls will spend more time getting ready for bed and dressing. They take longer to eat and are fussier about what they eat. They prefer going to town to hiking and need no urging to sun bathe. They like to sing more than boys do, are generally more enthusiastic about crafts than about baseball.

A real problem to our staff each summer has been the selection of effective teaching material. But each succeeding year has seen improvement in material offered by the great gospel publishing houses. In planning their program, directors and teachers should consult these sources.

With a site and an effective program, camp planners will be interested in securing the best possible campers with whom to work. If the demand is great, chances should be given first to the unsaved and those without previous camping experience. On the other hand, if the demand is slight, as it often is for a new setup, a promotional campaign will have to be organized. Write-ups in local and church papers, a contest and invitations extended to youngsters outside the church should stimulate interest.

But choosing a site, selecting a staff, setting up a program and attracting campers do not complete the picture. Like any fine educational program, your camp must be endowed financially. First total the expenses and estimate them on a per capita basis. Then judge what the families of the community can afford, how much will be covered by tuition and what will be needed from the church.

Our sales campaigns for money always stress what young souls for the Lord can mean in church dividends. We are careful to point out that the same care is taken in spending the Lord's money as in spending our own. A complete accounting is given at the end of the program.

Camp work with young people brings gratifying expressions of confidence. These are not tributes to the working of man, whether director or staff. They are the profound stirring of the Spirit within Christian people who recognize the value of witnessing in the light of Jesus' admonition—"Whosoever shall receive one of such children in my name, receiveth me." END

Spiritual guidance is basic to camp life.

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WAY TO DO IT

Camping

made easy

by Nels Andersen

MOST groups don't know how to go about setting up a comprehensive camping program for their young people. But directing a camp can be challenging and fun if you follow the tips offered in these helpful books.

Of course, not every book or pamphlet is written from the evangelical viewpoint. Each one, however, will make it easier for you and your staff to conduct a profitable summer camp.

General Camping Books

CAMPING MAGAZINE (*American Camping Association*). $3 per year.

A HANDBOOK ON CAMP ARCHITECTURE, *by Rodney M. Britten* (*Judson Press*). A handbook especially for camp directors and camp committees. 75c.

SO YOU WANT TO BE A CAMP COUNSELOR? *by Elmer Ott* (*Association Press*). Every camp counselor would do well to read this book. 75c.

SOLVING CAMP BEHAVIOR PROBLEMS *by J. Kenneth Daherty* (*Association Press*). Takes up such problems as campers with eating problems, homesickness, etc. 75c.

BASIC SCIENCE SERIES, *by Parker* (*Row, Peterson & Co.*). 50c. each. *Birds; Clouds, Rain and Snow; Fire; Fishes; Flowers, Fruits, Seeds; Living Things; Seeds and Seed Travels; The Sky Above Us; Stories Read From the Rocks.*

CAMPING FOR YOUR CHILD (*Judson Press*). An excellent interpretation of church camping and the place of the parent in the program. 40c. per dozen; $3.50 per 100.

DAY CAMPING FOR YOUR CHURCH, *by R. Carlson* (*Judson Press*). A new opportunity in summer-time Christian Education. 50c. per dozen.

DAY CAMPING (*National Recreation Association*). 50c.

THE DAY CAMP BOOK (*Girl Scouts of America*). 50c.

MANUAL FOR COMMUNITY RECREATION (*Prepared by Department of Public Welfare, Division for Youth and Community Service, Springfield, Illinois*). Sixty-three pages of practical suggestions for program activities adaptable for camp. Free on request.

HANDY, *edited by Lynn Rohrbough* (*Cooperative Recreation Service*). This recreation manual is a *must* for every camp. $2.50.

CAMP CRAFTS ABC'S, *by Catherine T. Hammet* (*Published by author*). $1.

ARTS AND CRAFTS FOR RECREATION LEADER (*National Recreation Association*). $1.50.

QUIET TIME (*Inter-Varsity*). This is especially good for Senior High morning watch or cabin devotions. 10c.

Camping With Junior Boys and Girls

WHEN JUNIORS GO CAMPING (*National Council of Christian Churches*). A manual for leaders of church camps for Junior girls and boys. 60c.

GOD'S PLAN FOR LIFE, *by Lois Blankenship* (*Judson Press*). $1.

WE WORK WITH GOD, *by Pineo, Blankenship, Whitmore* (*Judson Press*). $1.25. These are complete twelve-day programs for Junior camps.

Camping With Junior High Young People

GOING CAMPING WITH JUNIOR HIGH BOYS AND GIRLS, *by Clarice M. Bowman* (*National Council of Christian Churches*). Discusses such subjects as purposes of camp, administrative leaders. $1.50.

ADVENTURE INTO FRIENDSHIP, *by Rodney M. Britten* (*Judson Press*). $1.25.

ADVENTURES ON THE WAY, *by Clarence Gilbert and Rodney M. Britten* (*Judson Press*). $1.25. These books contain completely planned courses for Junior High camp. END

SUMMER CAMP

A MUST FOR JUNIORS

by Loraine Brown

A CAMPING experience for Junior boys and girls is the greatest spiritual investment your church can make. At a Christian camp the presence of God is manifest in all activities, helping to bring the boys and girls to the knowledge and acceptance of Jesus as their personal Savior.

The selection of the camp staff is very important, requiring much prayer and thought on the part of the director. If a choice must be made between a counselor who knows camping and one who knows and loves Juniors, choose the latter.

A nurse or doctor is necessary in every camp. In addition, you'll need a waterfront director who meets Red Cross requirements and a recreation director.

The opening day of camp is very important. Every counselor must be on hand to greet the campers, assist in registration and help the boys and girls get settled.

Begin the camp program with supper, at which you explain the table-hop system and assign the campers to K.P. At our camp we designated K.P. duties by cabins, with the counselors as supervisors.

After supper, introduce the Juniors to your Vesper spot, then spend the evening in a get-acquainted party. At this time explain any necessary rules of the camp—what they are and why you have them.

Although the daily camp schedule is very elastic and subject to change as circumstances require, we have found the following schedule to be effective:

7:30—Wake up.

8:00—Morning praise. During this service, which we hold around the flag pole, we raise our two flags, sing an appropriate praise hymn, read Scripture and have a devotional thought.

8:10—Breakfast.

8:45—Cabin clean-up and K.P. Our motto—"Let's do it."

9:30—10:45—Discovery group.

11:00—11:20—Bible study.

11:20—Free time.

11:30—12:00—Swim.

12:15—1:00—Dinner, with singing of camp songs at close of meal.

1:00—K.P., store period, letter writing.

1:30—2:30—Rest, with everyone in his bunk on his back.

2:30—3:30—Swim.

3:45—4:45—Crafts.

4:45—5:15—Committees.

5:15—Free time.

5:30—6:30—Supper and K.P.

6:30—6:50—Vespers.

7:00—8:00—Evening program.

8:00—Store period. We limit the children to one candy bar or ice cream bar at night, with no pop.

8:15—Cabin devotions in the cabins.

9:00—Lights out and camp quiet.

Our discovery period is an outdoor classroom. We combine a cabin of girls with one of boys from the same school grade for a discovery group, with one counselor doing the teaching and the other assisting. The counselors take their groups into the woods, down along the beach or to some spot away from the distractions of camp. There in the quietness, beauty and grandeur of nature, God speaks to receptive hearts.

Everyone in our Junior camp helps plan the program by being on a committee. The worship committee plans vespers, the table committee keeps fresh flowers of ferns on the tables and makes decorations for the Friday night banquet. Camp reporters publish one paper, which comes out on Saturday. The grounds committee keeps the camp grounds neat and clean, doing jobs suggested by the caretaker or working on a service project. The lodge committee keeps the lodge tidy, seeing the chairs are in place for the Bible class and cleared out of the way for the evening recreation program. The recreation committee plans all sports activities, the evening program and rainy day activities. The music committee takes care of music for the vesper service. Each group is supervised by the counselor best qualified for that activity.

On Saturday we let the Juniors play until dark. Then we gather around a huge bonfire on the beach, sing a few prayer choruses and bow our heads and hearts in prayer. The stillness is broken only by the lapping of waves on the shore and the throbbing voice of one of our camp pastors as he tells of his wonderful Savior and challenges us to walk the "Jesus Trail." To each heart, adult as well as Junior, comes a great, welling love, seeking expression. Each responds in his own way. To some it means dedication. Others make a decision for Christian service. Others accept Christ as their Savior.

A good time to evaluate your camp is on Sunday afternoon after the last child has been checked out. We find it helpful to make note of the things we want to repeat, rejecting those activities that proved valueless. Then, tired in body, but uplifted spiritually, we adjourn camp. END

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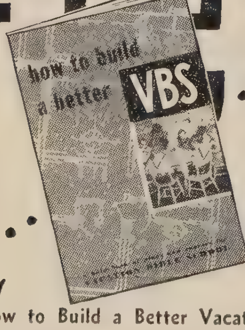
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LET THEM

Make Music

by Beulah Briggs

A RHYTHM Band for your Daily Vacation Bible School is an attraction that can't be beat. It will remain popular from start to finish. Yet all the instruments you will need can be made by hand at minimum cost or borrowed from the kitchen. Most any teacher with a flare for music can direct such a band. Anyone with a little ingenuity can construct it.

You'll want rhythm sticks, bells, triangles, sandblocks, rattlers, cymbals and a drum. Combinations of these instruments can keep busy or entertain children three years and older and up to forty at a time. Ideally, however, a band of twenty members of Primary age is advisable.

For the base, or foundation, of your band, plan on four pairs of rhythm sticks. Then make an extra pair—one to be used as the director's baton and the other as a drumstick. These can be made from the rounds of old kitchen chairs or broom and mop handles cut to specified lengths. If you prefer new sticks, purchase three-quarter inch doweling of the hardest wood available from your lumber yard. Cut them in fourteen-inch lengths, sand and paint them a gay bright color. Use the sticks much as you do your hands in rhythm, hitting them one against the other.

To make the rhythm bells, purchase tiny Christmas bells by the box or borrow them from your yuletide decorations. Wired onto pieces of heavy belt or harness leather that has been stapled into hand-size circles, they make delightful bell clusters. Larger bells, such as those found on dog harnesses or baby toys, can be fastened onto wooden handles. Very often you will find these larger bells already fastened on leather or canvas. These can be used as they are by attaching them to a doweling handle. Prepare more than eight bells in case of breakage. These bells give off different tones as the children ring them in rhythm.

Make triangles from solid steel rods bent into triangular shapes, and play upon them with a short piece of steel. Discarded steel curtain rods became the triangles for one band in Oakland, California. Steel is inexpensive and can be obtained at a blacksmith or machine shop. Ask for quarter-inch steel rods cut to eighteen-inch lengths and bent with six-inch bends into a triangle. Leave the ends slightly open. Playing rods should be cut about four inches long.

In order to play this instrument, slip a shoe string or heavy cord through the opening on the triangle. Then, holding it well away from the body in the left hand, tap lightly on the sides of the triangle with the playing rod. Four triangles will be enough for an average-size band. Be sure to test each triangle, as firing to bend the steel may have deadened the tone.

To make a rough sandblock, cut a piece of one by two lumber into three-inch blocks. Nail a three-inch piece of doweling down the center of one flat side for a handhold and tack sandpaper on the other flat side of the block. Paint always adds to the looks of these instruments. Sandblocks are played in pairs, one block in each hand. The rhythm is created by the swishing of the blocks back and forth against each other. In tacking on the sandpaper, be sure to fold the sandpaper snugly over the flat part of the block. Tack it either on the sides or the top so that the tacks will not tear the other paper. Make four pairs of blocks for your group and an extra one in case of emergency, if you have enough material.

Drums are easy to make and fun to play.

Rhythm rattlers first were used in Cuban styled music. They used dried painted gourds with the dried seeds rattling inside to create the musical sound. But baking powder cans or cocoa cans with pebbles inside rattle just as well. Attaching the wooden handle through the lid and fastening it with staples or tacks to the bottom of the can is the only problem. Any size or shape rattler can be used, since the size and shape of the can alters the tone. Originality in decoration will add much to the appearance of the band.

For cymbals use aluminum or tin pan lids. The smaller the lid the less noise. Be sure not to use enamelware, for flying chips may damage the children's eyes. These lids, held one in each hand, are banged together in martial time. Results can be very effective.

Easiest to fix is the drum. It is merely a wash tub turned upside down. Test it, too, for sound, because some tubs are cracked or have been deadened by repair work. Paint your own decorations to help brighten the band. By padding one end of a rhythm stick with friction tape, you have a good drumstick.

Since the drum is large it makes a good container for the other instruments. One pair of cymbals and one drum balance each four of the other instruments.

Several trade secrets might be helpful to a beginning director. Teach your group

(*Continued on page* 79)

Choosing Camp Counselors

A Business Venture

by Margaret Graham

YOU need four counselors for your small camp in Pleasant Valley. The pastor's son is due home from college about that time, and you figure he can fill one of the jobs. If his girl friend spends the summer in your section, she can be a girls' counselor. Some of the high school students have asked if they can work at camp, and you hate to turn them down.

But wait a minute. Counseling at camp is the focal point of spiritual success. So instead of choosing counselors by prejudice or convenience, select them as you would applicants for a business job. It isn't enough that the person is spiritual or in need of a job. Camp counselors should have certain qualifications.

You're shopping for a person who is dependable spiritually, socially and physically.

One good way to find qualified counselors is to write to the dean of a near-by Christian school, outlining your needs. If you are close to the school, ask for an interview with interested young people.

Culling the best from your applicants may require some effort on your part, but it will be worth it to get the right counselors. Your indication of whom to choose may come from the applicant's choice of extra-curricular activities. He may be a working student who can't attend every prayer meeting. But does he impress you as one who lives close to the Lord because he is relaxed and happy? Has he led souls to Christ through personal work?

No matter how superlative a person may be spiritually, it is more often necessary to be socially well-integrated to attract others to the Lord. Is the applicant winsome? Does he invite confidence? Is he down-to-earth? Is he a red-blooded young person who knows the perplexities of youth? Does he make a moral issue of everything? Would he understand the shy individual? The boisterous? The unsaved?

What experience has he had? What is his personal background? Has he been sheltered? Is he glib? Is he loyal? Is he well-disciplined? Is he good-natured?

Some of these questions are not merely to determine social ability. You must be sure that the counselor has insight, understanding, common sense and helpfulness. For example, students from large, middle-class families usually adjust well to camp life, because the same principles of sharing and helpfulness are demanded in both situations.

The counselor's job is to work out problems. Give your applicant some problematic situations if you would test his ability.

He must be physically fit and good at sports. If he tires easily, he will not be

(*Continued on page* 78)

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WAY TO DO IT

A QUIZ
for Departmental Superintendents

by Eunice Fischer, *Sunday School Consultant Scripture Press*

MANY helps are offered for teachers, but sometimes the departmental superintendent is overlooked. Yet the work of an entire department will succeed or fail largely through his efforts.

So here's a quiz that outlines most of the responsibilities of the departmental superintendent, whether it's a children's department or an older group. Give yourself four points for each question you can answer *yes.* And if you score is less than perfect, start working!

As superintendent, you:

. . . are present every Sunday, rain or shine, except in emergencies. yes ______ no ______

. . . are the first person (except the janitor) to enter the departmental room. yes ______ no ______

. . . can call each workers and pupil by name. yes ______ no ______

. . . plan pre-session fellowship for pupils and workers for fifteen minutes before the opening bell. yes ______ no ______

. . . begin the opening worship exercise the minute the opening bell rings. yes ______ no ______

. . . look up all the songs in advance, giving a list of them to the pianist. yes ______ no ______

. . . provide participation for pupils and teachers during the opening period. yes ______ no ______

. . . station someone at the door to quiet late-comers and to assist new pupils to the right place. yes ______ no ______

. . . speak loudly enough that those on the back row may hear. yes ______ no ______

. . . make clear the way of salvation and seek to lead the lost to Christ. yes ______ no ______

. . . provide missionary emphasis and offer opportunities for the group to carry out simple service projects. yes ______ no ______

. . . use the Bible during the opening period, encouraging the pupils to bring and use theirs. yes ______ no ______

. . . don't expect the group to sing or recite from memory without doing so yourself. yes ______ no ______

. . . never run the opening service overtime, but dismiss promptly to classes. yes ______ no ______

. . . never carelessly interrupt the class teaching time, but see that records are picked up without disrupting classes. yes ______ no ______

. . . check with the secretary to keep track of enrollment, attendance, punctuality. yes ______ no ______

. . . see that every pupil in the department is called on once a year and that absentees are followed up after two successive absences. yes ______ no ______

. . . take the initiative in keeping the departmental room and equipment clean and attractive. yes ______ no ______

. . . begin work on special day programs three months in advance. yes ______ no ______

. . . provide social activities for the department several times a year. yes ______ no ______

. . . know the hobbies and heartaches of departmental workers and show genuine appreciation for their work. yes ______ no ______

. . . attend monthly staff meetings and hold departmental meetings. yes ______ no ______

. . . support church activities, relating work of the Sunday school to the church and pastor. yes ______ no ______

. . . pray daily for the pupils and workers. yes ______ no ______

. . . try to live a life that will please and glorify God. yes ______ no ______

BUSINESS VENTURE

(*Continued from page 77*)

able to stand the vigorous routine of camp. If he likes books more than baseball, he won't enter into his work with heart and soul. Of course, if your camp is near water, he must know how to swim.

After you have chosen your counselors, what do you plan to give for the service you expect? You often get what you pay for! Do the very best you can financially.

Sometimes there are reasons why remuneration cannot be better. If your situation is clarified, and the money you do have is divided evenly, you will be blameless.

With careful preparation you may be able to make up to them for the lack of remuneration. Are there treats you could give? Extra days off? Give them every possible benefit. For maximum efficiency, they should be allowed at least one day off, even if your camp is in the heart of nowhere and there's no place for them to go. Make every possible arrangement for them to "get away from it all," to prepare themselves spiritually and refresh themselves mentally for their work.

Finally, don't begin camp without at least a weekend conference with your workers. Let them ask questions. Outline the daily routine, the weekly, monthly, special days. Divide duties evenly in time and responsibility. Give each worker as much variety as possible.

But while using this conference time for the business at hand, use it also as an inspirational springboard. Start camp with good will and spiritual preparation. There are souls in the balance! END

Don't Neglect

Evangelism in D.V.B.S.

by Esther Sabel

OUR purpose in Vacation Bible School is to bring boys and girls into fellowship with Christ. This should be kept in mind *always,* whether it be in the worship period, lesson period, handwork period, play period. To accomplish this objective of evangelism:

1. Plan *each lesson* with your purpose before you.

2. Discuss the meaning of verses being learned during memory period, making sure that some of these deal directly with sin and salvation. Teach the children to understand and observe, "Thy Word have I hid in my heart that I might not sin against Thee."

3. Plan *worship programs* with Christ and His Way of Salvation in mind.

4. Let the children feel that they can talk to you about salvation at any time, without waiting for a Decision Day. The best decisions are those which result from the teaching of the day.

5. If you have a Decision Day, lead up to it carefully and prayerfully. Use it only with children eight years and older. Talk with them about giving their hearts and lives to Jesus, explaining what salvation means. Rather than having them raise hands or come forward, ask them to write their desire on slips of paper provided beforehand. Suggest that if they are not yet saved, they may write, "I want to accept Christ as my Savior," "I want to be saved" or "I want to give my heart to Jesus." Phrase this in accordance with terms used previously. Let them know they need not write anything but their names if they so desire.

6. Sometimes during the lesson a child may evidence unusual interest. If there is opportunity (during recess or handwork period, perhaps), draw that child aside. With the lesson as a point of contact, ask simply, "Do you want to give your heart to Jesus?"

7. Deal with the child alone if at all possible. If decisions have been registered during a Decision Day service, see that each child is dealt with individually.

8. Use the Word of God. Be specific. Give a Scripture that will bring conviction of sin, a passage that shows how to be saved and one that brings assurance of salvation. Do not quote too much Scripture: you will only confuse the child. Use few verses with similar phrasing.

9. Lead the child to a definite decision, making sure he understands what has taken place. To bring him to the point of decision and then leave him may harden him against the Gospel. See to it that he is *assured* of salvation.

10. You may need to help the child in his prayer of confession and pleading for forgiveness. Ask him to tell you what he wants to say. Then suggest that he say it in the same way to God.

11. Encourage the child to tell others of his decision. This will strengthen him and make a soulwinner of him.

12. Always follow-up all conversions. The devil will tempt the child, and he needs growth in grace. See that he is given a Christian task to do if possible.

13. Be equipped with Gospels and tracts. The Good News Publishing Company and the Child Evangelism Fellowship have some excellent tracts and booklets.

14. Give names of children who have made decisions to pastor and Sunday school teacher. If possible, visit the home and talk with the parents. Ask them to encourage the child and do all they can to help him grow in the knowledge of the Lord. END

MAKE MUSIC

(*Continued from page 76*)

rhythm and the necessity of following directions before you give them the instruments. Clapping hands, tapping toes and swaying bodies are good helpers to teach coordination and rhythm. Then show them each instrument individually, calling it by name and demonstrating the best method of playing. Stress gentle treatment at all times on all instruments, even to barring a child from the day's practice if he mistreats any instrument.

Choose a pianist who has good rhythm and will take directions. Your songs should be selected ahead of time. Select pieces with parts that can be played in solo, such as "Ring the Bells of Heaven" or "Joy Bells." Also give the group plenty of march-time music.

Seat your band members in a semicircle, with the sticks in the center and triangle, bells and cymbals on one side and the sandblocks, rattlers and the drum on the other side. You have a fine band in the making, so "Make a joyful noise unto the Lord." END

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Spiritual Clinic

DR. V. RAYMOND EDMAN, *editor*

New Spiritual Clinic Editor

THIS month Dr. V. Raymond Edman replaces Dr. H. A. Ironside, beloved editor of CHRISTIAN LIFE's Spiritual Clinic until his death. Dr. Edman brings a wealth of practical experience as Christian leader to the readers of CHRISTIAN LIFE. President of Wheaton College and a leading Christian educator, he also has served as a pastor and as a missionary in South America. His facile pen has contributed much to scholarly Christian literature, and his ability as teacher and Bible expositor is well-known.

It is with real pleasure that we introduce Dr. Edman to you, with an invitation to submit problems arising in your Christian walk for his wise counsel. No names appear in these columns. Address your questions to Spiritual Clinic, CHRISTIAN LIFE Magazine, 434 South Wabash Avenue, Chicago 5, Illinois.

■ **What is the essential difference between faith and presumption?**

There is a very narrow line between faith and presumption. The two may resemble each other very much. However, faith is based upon some specific promise from God's Word, and presumption rests basically upon human personality. We believe because God has spoken. We presume because we insist upon having our own way.

■ **I first accepted Christ as my Savior at the home of a Christian friend. Then again I accepted Christ as Savior at another friend's home for better assurance. Now I want to be baptized and join the church. Should I accept Christ for the third time in the pastor's home to straighten me out, or would that be a sin?**

I am sure your perplexity arises out of misunderstanding of Scriptural teaching. Salvation is not a ceremony of any kind. It is resting one's heart upon the Lord Jesus for the forgiveness of sin. I would take it that your later "acceptance" of the Savior really indicated a deep desire to be sure about your salvation. Kneel down and thank Him for having saved you, and rest upon the promise that He gave you in His Word.

■ **Is it right to use tithing money to buy flannelgraph material which will be used only in the Lord's work?**

The Lord's tithe is to be used in His service, and not for ourselves. Flannelgraph material certainly is to be used for Him. Such supplies rightfully can be purchased by one's tithe money, either for one's own class or for the Sunday school.

■ **Our Sunday school teacher said that God is a Spirit and that we will never see Him. Why, then, does the Bible say that Jesus is a man sitting at the right hand of God? We thank God for giving His Son to die for us. How can we thank a Spirit?**

It is perfectly clear in Scripture that God the Son, the second Person of the Trinity, has assumed His glorified human body forever. Not only His servants, the saved of earth, shall "see His face" (Revelation 22: 4), but also the unsaved shall see Him. "Every eye shall see Him, and they also which pierced Him; and all kindred of the earth shall wail because of Him" (Revelation 1: 7). By the "argument from silence" some reason that the saved will not be able to see God the Father, but I wonder whether we fully understand the nature of the spiritual body which we are to receive in the resurrection. We now have a body adapted to this life and environment. The body that shall be will be adapted to the things of the Spirit.

■ **Luke 21: 23 is very disturbing to me. Do you think a young couple should plan to raise a family if the Lord is coming soon? What would happen if the Lord came before the baby was born?**

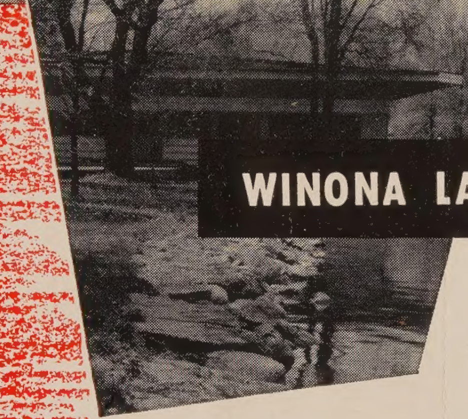
Luke 21: 23 refers primarily to those in the great tribulation, especially in Palestine. Christian parents will then have been translated at the rapture to be with the Lord Jesus. Will not their little ones who have not come to the age of accountability be translated with them?

■ **I am a budding young Christian business man. For Christmas several of my business associates gave me quarts of liquor for Christmas presents. My question is, what should I do with this liquor?**

Destroy it at once. Alcoholic liquor is one of the greatest curses upon mankind. To give it to your unsaved friends is to encourage their destruction. To get a refund to be used for missions is a subtle and specious subterfuge. God does not desire the wages of iniquity (Deuteronomy 23: 18). During this year let your light so shine that business associates will know that liquor for a Christmas present is totally inconsistent for you.

■ **In your opinion does the common formula "Do you solemnly swear to tell the truth, the whole truth and nothing but the truth, so help you God?" violate the spirit of Matthew 5: 34-36 and James 5: 12?**

I think not. The warning given by our Lord in Matthew 5: 34-36 was against religious hypocrisy, while the pledge to tell the whole truth, as required by a court of law, is a political obligation on the part of those who testify. The fact that our courts use the expression "so help me God" reflects the deep religious life of early America.



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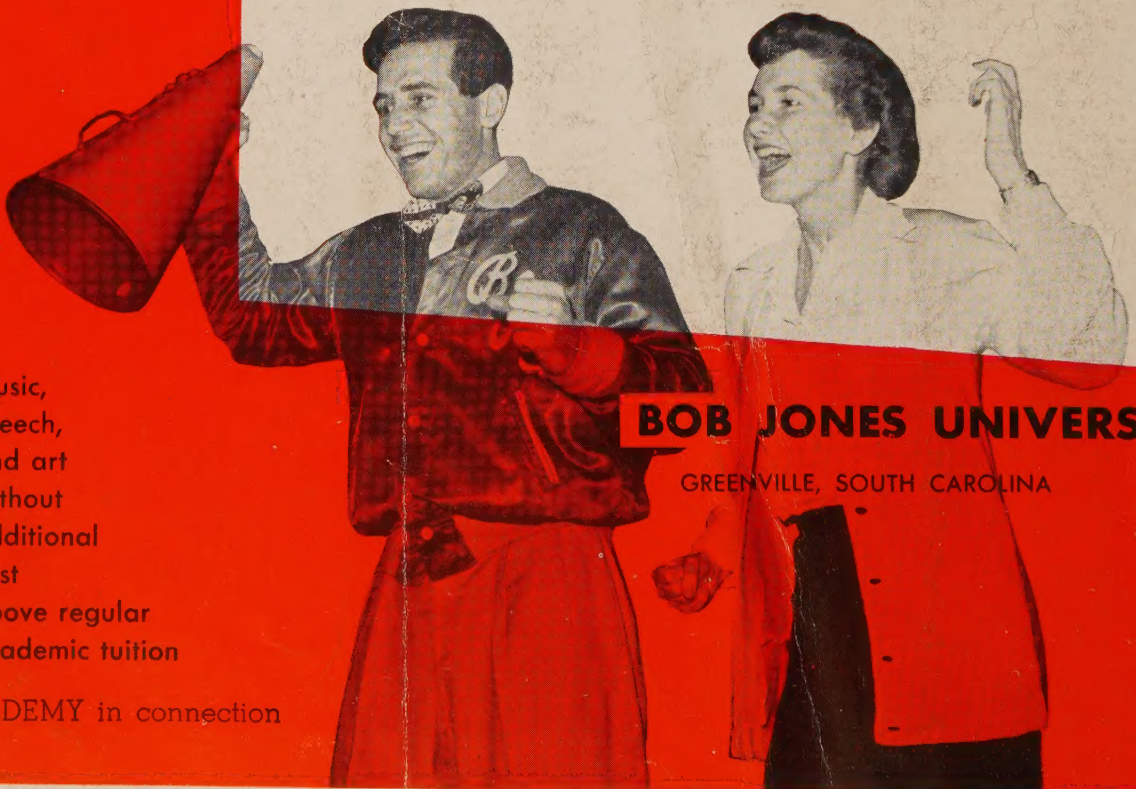

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